



THE
EPISTLE OF THE BLES.
sed Apostle Saint Paule, which
he, in the time of his trouble and impri-
sonment, sent in writing from
ROME to the EPHE-
SIANS.

FAITHFULLIE EXPOUNDED, BOTH FOR
the benefite of the learned and unlearned, by NI-
CHOLAS HEMMING, Professor of
Divinitie in the Vniuersitie of Coppen-
hagen in Denmarke.

FAMILIARLIE TRANSLATED OUT
of Latine into English, by ABRAHAM
FLEMING.

HEEREIN ARE HANDLED THE
high mysteries of our saluation, as
maie appeare by the Table of
common places necessarilie an-
nexed by the same
A. F.

Perused and authorized.

PSAL. 119. 130.

The opening of thy words sheweth light, and giueth under-
standing to the simple.

AT LONDON.
Printed by Thomas East.
1581.



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THE NAMES
of such Authors as in this Commenta-
rie, either by way of confirmation or confuta-
tion are alledged, orderlie placed in a
Catalogue.

1	A mbrose.	12	Gregorie Nazianzen.
2	Athanasius.	13	Hierome.
3	Augustine.	14	Homer.
4	Autonius.	15	Horace.
5	Barnard.	16	Martine Luther.
6	Chrysostome.	17	Ouid.
7	Cicero.	18	Philip Melancthon.
8	Cyprian.	19	Pythagoras.
9	Dionysius Areopagita.	20	Stenckfield.
10	Erasmus Roterodamus.	21	Xenophon.
11	Eutyches.	22	Zeno.

Touching the double Translation of the text, which I haue added: *namelie*, that of Geneva, and the Authors *owne*, Englished by me word for word: the reason thereof shall appeare to the Reader in diuers places of this exposition alluding to the matter: and therefore for shortnesse sake, I passe it over with this bare and briefe remembrance. As for the fautes, which are but three, they are thus to be amended, in all such booke as neede correction.

Page	43. naturall.	for	mutuall. 12	Line.
	125. haue		haue ob-	
	been obtained,		tained. 15	
	155. this death,		his death. 1	





TO THE
RIGHT HONORABLE,
and vertuous Ladie, the La-
die ANNE, Coun-
tesse of OXENFORD:
*much honour, with in-
crease of godlinesse
and vertue.*

*
*
*



ALL THE
gouvernement,
(Right Ho-
norable) of the
true , holie ,
and Catholike
Church, which
hath ben from
the creation of
the world, vntil
this present age
is comprehen-
ded in fve or-

ders or degrees : the first of the Fathers, beginning at
Adam, &c : the second of the Patriarches, beginning
at Abraham : the third of the Prophets, beginning
at Samuel : the fourth of the high Priests, begin-
ning at Iehoshua, otherwise called Iesus : the fift and

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last of the Apostles, beginning at Saint Iohn Baptist.

Among all which Apostles, none was more wonderfullie called to the preaching of the Gospell, than S. Paule, who being a bold & common blasphemer, a bloudie and mercilesse persecuter, afflicting the flocke of Christ with most terrible torments, was notwithstanding euen in the fire of his furie reclaimed, and became the great teacher of the Gentiles, deliuering vnto them such heauenlie doctrine, as he receiued by diuine inspiration, apt to instruct, exhort, rebuke, correct, and reforme, that the man of God might be made perfect in all good workes.

This Apostle, as before the time of his conuersion, which was in the verie yeare of Christs ascension, he shed much innocent blood, making hauocke of the members of the Church, with the sword of persecution: so after the renouncing of his apostaticall tyrannie, he saued manie thousand soules, by the preaching of the Gospell, & word of reconciliation.

For he taught the truth of the eternall God, whose minister and vessell of election he was, ordeined to set forth his glorie before the face of the mightie, instantlie, in season and out of season, by the space of thirtie sixe yeares, to manie nations, profoundlie and zealouslie, beginning in the nineteenth yeare of Tiberius at Damasco: continuing it through out a great part of the world, as appeareth by his painfull peregrination: and finishing that good worke of his, in the thirteenth yeare of Nero, whose prisoner he was, and at his commmandement put to death in Rome, for the testimonie of the truth, which he sealed with the losse of his life, vnto the glorie of the great God.

This blessed Apostle Saint Paule, was foun-

der

der of the Church of Christ at Ephesus, where he preached the Gospell of peace most sincerelie: and instructed the Ephesians in the necessarie doctrines of their saluation, and in the deepe points of true religion: as in predestination and election, in faith and iustification, in praier and inuocation, in grace and adoption, in manners and conuersation, &c. as doth manifestlie appeare in his Epistle, written to this people out of bonds and imprisonment.

The exposition wherof (Right Honorable) M. Nicholas Hemming, a learned, godlie, & excellent Diuine vndertaking, & accomplishing, hath so orderlie & plainlie opened al the principal points therein contained, that nothing can seeme doubtfull or difficult, no not to the simple and ignorant: besides that, so briefelie, that the memorie of the reader shall be able to carrie awaie both his method and matter.

Whose worke when I had read and perused, I turned familiarlie into our English tong, because I sawe it was a booke verie like to be beneficiall vnto euerie priuate person. And hauing ended mine honest trauell, I remembred (among diuers fauourers of learning, and louers of godlinesse) your good Ladiship: whom as I honor for the same respects, so finding in your Ladiship, among your other vertues, a zealous loue to religion, and to the sincere seruing of GOD, (rare things in the multitude, what then in the honorable?) I haue bene thereby induced, and thus boldly haue presumed, to prease with this my poore present vnto your Ladiship, in waie of dedication: and doe praie your fauourable protection of the same. Beseeching, euen with humbleness, that this my homelie handeled Expofitor, a straunger borne, and

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newlie araied with course English cloth, maie finde such fauour in your Ladiships presence, as to be interteined.

Not doubting, but the Author for his excellent learning, and profound knowledge vttered therein, shall thereby be able to withstand all seditious Scismatikes, quarelling Sycophants, impudent Papists, pestilent Pellagians, blasphemous Anabaptists, licentious Libertines, whose perillous opinions are by him confuted: and finallie, all the malicious members of Sathan that old serpents synagogue: to the preferring of the truth, and the increase of Gods glorie, vnto whose protection I commend your good Ladiship: whose happinesse God graunt maie be such, both heere and aboue, as your owne heart would wish, and as my continuall and daillie praier shalbe,
Amen.

Your Honourable Ladiships

Most humblie to be commanded,

Abraham Fleming.



TO

TO THE RIGHT WORSHIPFULL, LEARNED, godlie, and excellent Divine, M. Henrie of Hertoghenbosch, of the auncient house of the Bruchoffers, Deane of the Chapter of Lunden in Denmarke, and his beloued brother in Christ,
NICHOLAS HEMMING witheth
health and welfare.



I heard (Right Worshipfull) by on a time, at the mouth of that good and godlie man, M. Philip Melancthon, that There is no worke more excellent, than to teach & learne the word of God. And it maie bee so verie well. For, without heauenlie doctrine, wee proll in most thicke darknesse and ignozance: or (to vse S. Paules sprach) We walke in the vanitie of our minde, we wander through our owne blinde vnderstanding, and are farre off from the life of God: because our ignozance, and the hardnesse of our heart bringeth to passe, that we are touched with no feeling at all of sorowe for our sinnes: without which feeling, the voice of the Gospell doth neuer ware swete vnto man: but rather lie wide open, and giue vp our selues, to the committing of all filthinesse.

Now, the word of God is a soueraigne salve to heale by these sores: when the same is sincerelie taught, and faithfullie learned. Which thing that kinglie Prophet Dauid knowing well inough, witnesseth, saing: In quo mundam, &c. Wherewith shall a young man redresse his waie? In taking heede thereto according to thy word: which word (doubtlesse) he saith in the same Psalm, is his delight and counsellors. For this cause the same Prophet, preferreth that verie word, before all the riches of the world, saing: Diligo mandata, &c. I loue thy commandements aboue gold: yea, aboue most

fine

Eph. 4. 17.
18.

2. Cor. 7. 10.

Psa. 119. 9.

Psa. 119.
24.

Psa. 119.
127.

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Psa. 119.
162.

Psa. 119.
72.

fine gold. **Againe**, *Labor ego super, &c.* I will reioice at thy words, as one that findeth a great spoile. **Againe**, *Melior mihi lex, &c.* The lawe of thy mouth is better vnto me, than thousands of gold and siluer.

Dauid therefore confesseth, that the word of God, is the most pretious treasure in the world: and that our life is vncleane, and our waie filthie, vntill they be cleansed by the word of God, as with water of the clearest fountaine. Which thing is then done, when we obtaine faith by hearing, and receiue the holie Ghost. For, then the mistinesse of our mindes is driuen awaie, our vnderstanding is lightened, and our heart which was hard before like a stone, is made fleshie and soft: so that the lawe of God maie bee written therein, euen to be touched with the feeling of sin, to desie and spit at same, and to followe the counsels, not of the flesh, but of the spirit, in framing and ordering our life. Seeing the doctrine of Gods word bringeth so manie and great benefites, that notable man (whom euen now I named) saith, euen vpon iust cause, that Among all the workes of men, to teach and learne the word of God is the most excellent.

Now, so much as the word of God is a treasure so pretious, & to teach and learne the word of God, a worke so excellent, what shall we saie of the sincere & true teachers of this word: What shall we saie of them, which deliuered the word of God, as it were from destruction, when it laie ouertroden with the horrible imaginations of men, and deuises of diuels, as in most filthie mire, and made the same faire and cleane with their sound and sincere expositions: We are greatlie indebted to them, which see to the promise of such necessities as belong to the maintenance of this life, and without which these fragile bodies of ours cannot continue in health: but we are neuer able to requite them with the like, which haue restored and made doctrine pure againe, being the verie treasure, without the which we fall from all hope of euermore life, and
haue

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haue delivered the same doctrine vnto vs, both by word of mouth, and in writing, sound and sincere.

In the number of these I reckon M. Philip Melancthon, our scholemaster, a man worthie of the first place next vnder M. Martine Luther: than whom all Germanie neuer bred and brought vp one sharper in wit, quicker in iudgement, perfecter in knowledge, greater in learning, readier & sounder in expounding the scripture roundlie: yea, & more than that, zealous in godlinesse, and earnest in religion. In consideration of which notable and singular gifts, he is had in great account and estimation, not onelie of them which professe the same religion with vs: but also of the verie enemies of true religion.

When Saint Paule wrote to the Philippians of his time, concerning Epaphroditus, saieing: Excipite ipsum in domino, &c. Receiue him in the Lord, with all gladnesse, and make much of such: the holie Ghost meaneth indeed thereby: yea, willeth vs, to take them for Gods instruments: openlie to confesse the benefits which we receiue by the meanes of such men, to be of God: to reuerence them as our scholemasters: to loue them as our fathers: to esteeme of them as the builders vp of Gods Church: and to make accompt of them as the most principall pillars of Gods Temple. Thus much doeth godlinesse desire: and their trauels deserue no lesse.

We must not therefore giue them ante place, whose practise it is to deuise slander, reproches, and foule speeches, thereby doing what they can, to put out so great lights of the Church: who, if they seeme to haue done amisse in ante thing, let vs make the best of it, for Christian charitie, and meeknesse sake. It is a true saieing of Xenophon: χαλεπὸν οὕτω ἔποιησαι, ὥς ἐμὴν ἀμαρτίαν; χαλεπὸν δὲ καὶ ἀναμαρτήτως ἔποιήσαντας, μὴ ἀγνώμονι κριτῇ πόριτυχαίμ. Which sound thus being expounded: It is a hard matter for men so to do a thing,

M. Philip
Melan-
cthon
commen-
ded.

Phi. 2. 29.

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that it be amisse in no point and it is hard for them also that do a thing in no respect blame-worthy, not to light vpon some quareling find fault. For the weaknes of men is great, and manie escapes are made in a mans life, which are rather friendlie & fauourable to be couered, than maliciouslie and enuiouslie to be made worse.

There is also in manie a great lightnesse, which maketh men to be sharper iudges against others, that haue not offended at all. As for our weaknesse, let vs lament it: and as for our lightnesse, (which is the cause that they are euill thought of, whose labours are greater, and their gifts excellenter,) let vs leaue it: giuing God thanks, who sendeth into his Church, for the edification or building vp thereof, such healthfull instruments.

And although verie great thanks (as meete is) are due to them, which haue sound out & made redie the first waie: yet notwithstanding, others that haue followed after in their place, and trie all the masteries they maie, for the edification or building vp of the Church, and the knitting together of the Saints, are not to be sette at naught: but euerie one in his place is to be had in account. Saint Paule was a wortheie and chosen instrument of God, than whom not one of the Apostles laboured more, nor spread the Gospell of Christ further. Titus also, who remained in the Isle of Crete, was lesser than Saint Paule, both in giftes and labours: and also in degree of calling. Where I acknowledge and giue Saint Paule his title, to be the great teacher of the Gentiles: and as for Titus, I reuerence him according to his place, who learned at S. Pauls mouth those things, which afterwards he deliuered to his hearers.

In like sort, I acknowledge and reuerence M. Martine Luther, & M. Philip Melancthon, as the principall and chieftest teachers that euer Gods Church had in our age: the like I doe also to all, and euerie one of them in their

Act. 18.3

Eccl. 20.34

2. Cor. 11.

22.23.24.

Eccl.

1. Thes. 2.

9.10.

Tit. 1.5.

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their place, as the healthfull instruments of God in his Church : by whose workes I set great store, & am also right glad, that it was my lucke to be of their number, which acknowledge & reuerence M. Mart. Luther, & M. Philip Melancthon, their scholemasters For, out of the riuers, which they fetcht from the fountaines of Israel, I confesse my selfe to haue drabone that which I set abroch, and teach in this Vniuersitie of Copenhagen, as a minister of the Gospell of God, and according to the order of my calling.

I despise no man, I thinke not better of mine owne opinions, than of other mens iudgements : but I yeeld and submit my selfe to the Catholike Church of God, as my iudge: which Church I define to be, not the ffathers and Mothers of Neptune counsell: but those that embrace Augusta confession: that is to saie, all such as holde the Creeds sound & vncorrupt: in what place so euer they be scattered. I condemne no man, if he disagree from mee: so that he ouerthrowe not the foundation: that is to saie, the Creeds.

I acknowledge the weaknesse of vs all, which I both bewaile, & beseech God to set to his owne hand to the building, Nisi enim Dominus, &c. For except the Lord build the house, they labour in vaine that build it: I allow euerie ones endeouour, that bestowe anie paines at all toward the building of Gods Church: in whose number, although I graunt my selfe to be the verie least: yet notwithstanding, I am of this minde, that the talent which God hath giuen me, must not lie hid vnoccupied.

And because it is not my seeking, to serue the hearers present onelie, but those that are absent also: yea, the whole Church of Christ, I haue put some of mine owne writings to the presse, caused them to bee printed, & sent them abroad. With like aduisement also, I haue published these my notes vpon the Epistle of S. Paule to the Ephesians: being willing to haue them come abroad

Psal. 127.

1.

Mat. 25.

14. &c.

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Mat. 6. 1, 2

Under your name (Right worshipfull:) that some token of my thankfulnesse to you wards maie be seene, whom it hath pleased, not onelie to stand my good & sincere friend, all the time that you tarried in this realme: but also to boughsaie the bestowing of verie manie benefits vpon me: as for those great benefits & good deeds, which you haue done to our Vniuersitie, & to euerie student of the same, I let them passe vnspoken. For I know, your worship is of their number, which had rather do good, (God beholding it,) than to be praised of men, and to hunt after vaine glorie at their mouth. For they that doe so, ἀπ' ἐχούσι τὴν μισθὸν αὐτῶν, receiue their reward. For they are hirelings which serue for hire, and not the children of God, which doe Gods seruice of their owne accord.

Well maie your worship fare, and I praye you take in good part the gift that I send, fauourable iudgeing of the same, according to your manner: and if anie thing mislike you, let me haue vnderstanding thereof. For your iudgement ruleth me much. Once againe I wish you well to fare, with that right honest Gentlewoman, mistress Anne your wife, who (as I heare saie) hath increased your household with a yong babe. God grant that it maie turne to his glorie, and to yours, and the mothers ioie and comfort. I praye you haue me commended to M. Tyco your Bishop, M. Vessele your Chaunter, M.

Balthasar your Archdeacon, M. Magnus your di-

uinitie reader, M. Iohn Spandemager, who

hath taken great paines, these thirtie

yeares and more in the Lords

vineyard: and all my

other brethren, my

fellowe labou-

ers.

From Coppenhagen, these Calendi-

of November. 1564.

THE

THE PRINCIPALL POINTES OF

this booke, alphabetically drawne into a Table, vvhether
by the Reader maie soone see, vvhich doctrines
are heerein handled.

A.

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will

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FINIS.

The

The Argument vpon the Epistle

of the Apostle Saint Paule to the
Ephesians.



That we may the more fully perceiue and
vnderstand the argument of this most ho-
ly Epistle, written to the Ephesians, out
of the prison at Rome: we must make
declaration of those foure points, which I
am wont to touch in the beginning of
mine expositions vpon the holy Scriptures.

The foure pointes are these.

First, Who was the Authoz of this Epistle. For to
knowe this, maketh very much for the winning of wor-
thinnesse, and authoritie to this Epistle.

Secondly, What was the occasion why the same was
written. For the marking hereof, maketh very much,
both to vnderstand the perfect discourse of the whole mat-
ter, and also to declare the order of the questions.

Thirdly, What is the state or principall question,
whereby the kinde of the cause is knowne: & the ende or
scope of him which speaketh is vnderstande.

Fourthly, What is the order of handling: which being
not vnderstande, the weight & importauce of things can-
not be obserued. To conclude, it often times falleth out,
that the methode or manner of speaking being not mar-
ked, circumstances contrarie & beside the meaning of the
writer, are heaped vp together, and many things are wrest-
led of heretikes, for the confirmation of their wicked &
erronious opinions: as is to be seene in their writings, who
in iudging, vse not the rule of Logicke: but handle all
and euery seuerall part or parcell, as it were members
plucked off from the bodie.

Of these foure points therfore we will orderly intreat,
to the intent that we may the more easily attaine to the

Understanding of this diuine Epistle.

Of the first.

2. Cor. 11.
23. 24. 25.
26. 27. 28.

The Authour of this Epistle is the Apostle Paule, that great Doctoꝝ or teacher of the Gentiles: who, as he was called to the office and ministerie of an Apostle, by the reuelation of Iesus Christ, so was he instructed and taught the mysterie of saluation, by the same Iesus Christ. This Apostle, like a valiaunt souldier of Christ, being adorneed and deckt with souldierlike ensignes and armes of the field, to wit, with sundry sorts of tribulations and persecutions, with whippings, stonings, buffetings, reuilings, &c. by the space of fve and thirtie yeres almost, wrote this Epistle in Prison at Rome to y^e Ephesians, drawing to an end of his life. For so much therefore as the Authour of this Epistle, is a man of such accompt, it is not lawfull to call in doubt, either the weightinesse of the matter, or the authoritie of the writer. Wherefore, whatsoeuer things are deliuered vnto vs in this Epistle, we ought no lesse to reuerence and consider, than the verie things themselves, which God by his owne mouth hath vttered and spoken from Heauen. And therefore, as the doctrine contained in this Epistle, is Θεωρητικόν: that is to say, by inspiration from God: so hath it verie great weight & force to confirme the articles of our religion, and to confute errors, and that in such sort, as that no man, vnlesse he be altogether godlesse, and a professed or sworne enimie to Christ, will set himselfe against the worthinesse and authoritie of this most holie Epistle. Many more things, touching this our Apostle, may be read in the Actes of the Apostles, & in his owne Epistles to the Galathians, the Corinthians, and others.

Of the second.

Affence taken at the crosse, ministred an occasion to the Apostle, of writing this Epistle. For at such
time

time as Paule, hauing finished his course of preaching, was cast into prison at Rome, and that the godlie euerie where were afflicted, not onely by Tyrants, but also of false Apostles: he thought it a part of his charge and calling, to confirme the Ephelians, by writing to them, whom bicause of his absence, he could not teach: least that, either for his stone crosse, or for the persecutions of the Church, which at that time were exceeding great, they should fall from that grace, wherof they were made partakers by the preaching of the Gospell. As therefore the offence of the crosse, moued this most holie Apostle of Christ to write: so the ende of his writing was, to arme the Ephelians, that they might inuincibly stand, & persist in that doctrine of Christ, which they had learned of him.

Of the third, **B**ECAUSE the speciall part of this Epistle consisteth in exposition, the full scope thereof doth lesse shew it selfe, than if it were reasoned and disputed vpon: which notwithstanding shall easilie be attained, when the ende of his writing is perestued. Out of the first, second, & third Chapters therefore is this principall scope or summe gathered: namelie, That the doctrine concerning the grace of God, and his mercie through Iesus Christ, is no newlie vpstart doctrine, neither belongeth to one sort or sect of men onelie: but that the same, euen from before the world was created, vntill this day, was in such order stablished, by God himselfe, y^e so manie should be saued in Christ, as beleued in him, not onelie Iewes, but also Gentiles, among whom were the Ephelians. This scope or summe is declared in a large exposition, & trimlie set out or deckt with weightie words and sentences: and this is done in the thre first Chapters. Whereby most euidentlie appeareth, how necessarie the doctrine is, which is deliuered in this Epistle. In the thre last Chapters, diuers exhortations are interlaced, and duties also, as well common to all estates, as peculiar to some, are commended to the godlie.

Rem. 1. 16

Of the fourth.

The occasion, the full scope or summe, and the ende, why this Epistle was written, being knowne, the order or method of handling the same, may the more easily be declared, and also understood. There are (besides the title, the greeting, and the knitting up or farewell of this Epistle) two principall parts, namely διδασκαλία, and παρακλήσις, that is to say, Doctrine and Exhortation: whereof doctrine is by nature the first, & exhortation the second by order. For this is the perpetual order of Moses, of the Prophets, of Christ, of the Apostles, and of all such as teach aright: that upon doctrine, which they deliver in the first place, they frame & bring in their admonitions, their exhortations, their comminations or threatenings, their reprehensions or rebukings, their consolations, &c. For so doe they applie their doctrine to the hearers. And surely, a small matter it is to teach well, except therewithall thou stirre up the slouthfull with certeine pricks, except thou refresh and comfort the fearefull, except thou rebuke and chide the stubborne and wilfull, &c.

Furthermore, the former part, which is called διδασκαλία, Doctrine, is not λογισμική: that is to say, standeth not upon disputation or reasoning: but διηνικτική, that is to say, consists in exposition. For it containeth an exposition of the mystérie of our saluation, & that first in generall, towarde all the elect or chosen, declaring, that it is not a new mystérie of saluation, but in such sort ordeined and established, before the creation of the world, by the méere goodnesse of our heauenly Father, that he would saue all beleeuers, in his beloued sonne. Then he divideth the generalitie, & applieth the same to the specialties: shewing, That the benefit of reconciliation or attonement, both indifferently belong to the Iewes and to the Gentiles, among whom were the Ephesians. And as Rhetoricians teach, what is to be obserued in the exposition of things,

so he beateth in more deeply the causes & the circumstances. For he setteth downe most diligently, the causes efficient, materiall, formall and finall of this mystérie, making a repetition of the selfe same things yet againe, both that a desire of this so great a mystérie, might be kindled the more in the mindes of the Ephesians: & also that they might not (for any causes whatsoever) fall from so great grace. Whereupon also it ariseth, that he saith, he giueth God thanks, for that he hath vouchsafed to reueale his mystérie of the saluation of mankinde, to the Ephesians: & that he witnesseth likewise, that he praise vnto God for the Ephesians, that they might profit daily more and more, in the knowledge of this mystérie.

Now, that he might persuade the Ephesians, that saluation freely giuen, doth also pertaine to them, he sheweth how he himselfe was called and taught, by the reuelation of Iesus Christ, to preach the Gospell or glad tidings of saluation freely giuen, not to the Iewes onely but to the Gentiles also, the difference betwene the Iewes and the Gentiles being taken away by the coming of Christ: so that saluation freely giuen, is indifferently, and without respect, offered to the Gentiles, and to the Iewes: saith being the instrument whereby it is receiued.

Witherto haue we touched the former part of this Epistle, which he knitteth vp and endeth with a thanksgiving, according to his vsuall manner.

Here let the Readers diligently marke, how fitly all things are applied to the scope and ende of his writing. If grace be powred out so plentifully vpon all men: if the mystérie of saluation decreed, and purposed before the creation of the world, be preached: if in his beloned sonne he loueth the beleauers: if he seale saluation & grace by his spirit: if he sende Apostles and Ambassadors with grace of this mystérie: if it be a gift and benefit freely giuen: if by the preaching of this benefit the praise and glorie of God is testified: to be short, if the

holinesse and saluation of men be sought : what man or woman, walesse they be wode & witlesse, contemners and despisers of their owne saluation, but will confesse that it is meruellous necessarie to stand stedfastly in this doctrine, & with a valiant & invincible minde and courage, to suffer rather any torments, than to fall from so great grace and saluation.

The latter part which standeth vpon exhortation, is diuerse & manifolde. For in this the Apostle exhorteth first of all to the vnitie of spirit in loue & charitie: then he goeth to common dueties, as it were to y^e specialties of the generalitie. Then, by reasons repugnant & contrarie to our vocation or calling, he weaneth and withdraweth vs from vices, and declareth (by comparison) what the godly ought to do. Herevnto he addeth precepts concerning domesticall discipline, or household gouernment. For he inioineth husbands & wiues, parents & children, maisters and seruants, *τὰ ἑαυτῶν ἀνάλογα* officia sibi inuicem reddere, that is to say, to vse semblaunt and proportionable duties one towards an other: all which he draweth out of the fountaine of faith & loue, applieng to each seuerally that which to them is conuenient. After this he maketh by the panoplie or warlike furniture of Christian souldiers, and therewithall he armeth the Ephesians, against Sathan the enimie of mans saluation: vnto this part he ioineth are quest, that the Ephesians would pray for him. Lastly, he maketh mention of Tychicus, whom he sent vnto them with this Epistle, of whom (as he certifieth them) they might know his estate: & so at the length, with a well wishing vnto them, according to his custome, he maketh en ende. Let this be sufficient to be spoken of the order and method of handling this Epistle.

Now, in the explication or expounding of euery seuerall Chapter, I will (after my manner) keepe this order. First, I will gather & drawe euery seuerall Chapter to a certaine summarie or head. Secondly, I will set downe the

order

order and parts of euery seuerall Chapter. Thirdly and lastly, I will adde an exposition, & an obseruation of such doctrines as we shall meete, with an applieng of them to our vse and practise. The first bringeth this benefit, that whatsoeuer is Rhetorically spoken, the same being examined summarily by Logick, may the more easily be vnderstood, and in few words or short speech once conceiued, may sticke the faster in memorie. The second, which is the middlemost, doth helpe as well the interpreter or teacher, as also y learners or scholars. It helpeth the interpreter or teacher, least he, forgetting those things wherof speciall consideration should be had, might breake out into straining opinions, nothing belonging to the Authores meaning: which thing in sequelle ingendreth many corruptions, diuersitie of opinions, vnprofitable disputations, sects & heresies. It helpeth y learners or scholars, because they (besides obseruation & marking of the order, than the which nothing is more handsome & commendable) may the more narrowly see into y pith & substance of things: whereby iudgment is formed in the learners, to the end, y they in other writings may obserue & marke the phrase and manner of speech. The last examineth the order of things, bringeth light to that which is hidden & darke, & untieth y which is intangled & snarled, & sheweth the vse of those things, which are declared in our life: by which meanes it cometh to passe (as the Apostle saith) that out of the Scriptures we draw knowledge, comfort, patience, and hope.

THE FIRST CHAPTER.

The summe of the first Chapter.

AS God reuealeth y misterie of saluation by his gospel vnto them, who (according to his good wil & pleasure) he hath chosen in his beloued sonne, for the praise of his glorie: so he sealeth them with his spirit: & Paule testifieth y the Ephesians are in y number. Wherefore he giueth

God

God thanks for them, and praieth that they might more and more abound.

The order and partes of the Chapter.

The order of the Chapter is this. After the inscription or title, & the desire or wish, followeth in the first place a thanksgiving, a reason being taken from the manifold blessing & grace of God, most liberally powred forth vpon all mankinde. Herevnto is added a notable exposition of this grace of God towards all mankinde, and that altogether Rhetoricall. For first of all he setteth out and commendeth this grace of God towards mankinde: and by reasons drawn from the Causes and Effects he amplifieth and enlargeth it. When he goeth from the generalitie vnto two specialities: and this partaking of grace hee applieth first to the Iewes, and secondly to the Gentiles, but vnder the name of the Ephesians. Moreover, to the ende that the Ephesians might acknowledge the greatnesse of this grace, and thinke vpon perseuerance or constancie, he saith that he giueth God thanks for reuealing vnto them the mysterie of saluation, and that he praieth vnto God, that they may increase & abound therein more and more. From whence he falleth againe into the setting forth and commending of Gods benefits.

¶ The exposition of the first Chapter, with the obseruation of doctrines therein contained.

1. Verse.

PA V L E an Apostle of Iesus Christ by the will of God, to the Saintes which are at Ephesus, and to the faithfull in Christ Iesus.

P A V L E an Apostle of Iesus Christ by the will of God. To the Saintes which are at Ephesus, and to them which belecue in Iesus Christ.

Here are two partes of this inscription or title, the first whereof containeth three things, to wit. The proper name of the person which writeth. The worthinesse of his office, and the authoritie of his function Apostolicall. Herevpon

we

We may gather first of all, what accompt is to be made of the doctrine of the Apostle, who was made an Apostle of Jesus Christ, by the will of God. Secondly, we may learne heereby in generall, not onely what the authoritie of Ministers is, which bring Paules doctrine: but also what manner confession of their function and calling is required. Wee must conclude vpon both, that we must not giue place to assemblies of men sitting in councell, or to the authoritie of any man or men, if they commaund or bring in any thing contrarie or against this doctrine of the Apostle. For it is not meete that the authoritie and vnoice of God should giue place to the traditions, or to the superiouritie of men or diuels. To this agreeth that sayeng of Saint Paule to the Galathians. If an Angel from Heauen preach otherwise than we haue preached, let him be accursed.

The second part of the inscription or title, doth not onely name them, vnto whome the Apostle writeth, to wit, the Ephesians: but also adorneth and beautifieth them with most excellent titles, whilst it calleth them by the name of Saintes and Faithfull. Which two names are so jointly linked together by nature, that of whome so euer the one is spoken, the other also is most truly meant and vttered. For they cannot be separated either from other: because, who so euer is faithfull is a Saint: and who so euer is a Saint is faithfull. Whosoever belæueth truly is holie: and againe, euery one that is holie doth belæue.

Now, we are made Saints, or holie by this means. The faith of the Gospel doth separate vs from the unhollinesse of the world, and bringeth vs vnto y familie or household of God: by this selfe same faith we are purified and made cleane. For whosoever belæueth in Christ, is both purged and also healed by his bloud. Furthermore, by this selfe same faith we are presented before God, that we might be a liuelie sacrifice, pleasing God thorough Jesus

Christ. Whosoever therefore is separated from the unholiness of the world, is purified by the blood of Christ, & is slain to be a lively sacrifice unto God, through Jesus Christ, the same is a Saint & holie in deede, notwithstanding he perceiue in himselfe certaine spottes and blemishes, which he doth what he can to wash away & auoide.

This place doth shew, as well what things are ioined to a true faith: as also that the faithfull is reputed a Saint or holie one before God, euen by the iudgement of the holie Ghost. The wordes of Chrysostome in this place are excellent. Loc (saith he) Saint Paule calleth such men Saintes, as had wiues, children, and an householde. For afterwards followeth the proper termes whereby he termeth them, to wit, Husbands, wiues, maisters and seruants, and to them he commendeth mutuall dueties. By this terming of them Saints therfore, & pestilent error of Monks is confuted, who put sanctitie or holines in single life, and in fained or dissembled virginitie. Unto these also I adde, that they likewise are confuted by this place, who bragged and boasted of a precise choice of povertie, as of the perfection & fulnes of Christian holines. For among the Ephesians, were many faithfull persons, which did abound in riches & wealth: yet they, notwithstanding their conuersion by the preaching of Paule, cast not away their riches, or set their substance at naught.

2. Verse.

Grace be vwith you, & peace,
from God our Father, and from
the Lord Iesus Christ.

*Grace bee with you, and peace,
from God our Father, and from
the Lord Iesus Christ.*

This desire or well wishing of the Apostle, comprehendeth a summarie of the benefits of the Gospell. First he wisheth vnto the Ephesians Gods grace: which signifieth vnto vs, as well the free good will of God, as also euerie gift whatsoever is giuen vs of God. Secondly he wisheth peace vnto them, that is to say, reconciliation or

attonement of our selues with God: he wisheth likewise vnto them such things as are ioined with this reconciliation: namely, the ioy of spirit, and a quiet conscience.

Now, from whence this grace and peace proceedeth, & by whom we possesse them, the Apostle declareth, when he saith (From God our Father, and from the Lord Iesus Christ.) From God the Father, as from the beginning & fountaine: & from y^e Lord Iesus Christ, as frō y^e Mediatour. For as the Father is the fountaine of all graces: so the sonne is both the matter & merit of all grace & peace. Here therefore, euen in the verie enterance of this Epistle, all merits of men, and all dreames of Monks, touching their traditiōs, all their Merita congrui, digni & condigni: that is, of congruitie & worthinesse, &c. are put to silence. For so often as grace is preached, so often are the merits of men ouerthrowne and condemned. For how can that be of merit, which is of grace? For that saieng of the holic Ghost standeth vnremouable, Si ex gratia, non amplius ex operibus: alioqui gratia non est gratia, &c. If it be of grace, it is no more of works, or else were grace no more grace. But if it be of works, it is no more grace, or else were worke no more worke. The Apostle, in this place doth so oppose and set grace and worke one against the other, that both of them can by no meanes be attributed to one selfe same third thing, neither yet the one ascribed to the other.

Rom. 11. 6

Moreouer, this well wishing doth teach vs, that we can obtaine no good thing at Gods hand, but that which proceedeth from God, by and through our Lorde Iesus Christ. Saint Paule therefore sendeth vs to the Well head of all goodnesse, and therewithall requireth faith, which is the bucket, whereby wee drawe all goodnesse out of this Well head. For as the foundation of this grace and peace, is the good will of God, and his fatherly loue, in hauing compassion of man: so man is the marke or ende wherevnto this foundation is referred.

but yet by faith. For faith is the instrument, whereby this grace and reconciliation offered vnto vs, is receiued, and possessed.

3. Verse.

Blessed be God, euen the father
of our Lord Iesus Christ.

*Blessed be God the Father of our
Lord Iesus Christ.*

The apostle beginneth with thanksgiuing: which tendeth hère vnto, euen to admonish vs of our duetie. For it is not conuenient, that we should lightly passe ouer and let slip any grace of God, without praising & magnifying his name for the same.

The word (Blessing) which Saint Paul bleth in this place hath not a simple signification, but varieth in consideration of that wherevnto it is applied: for God bleth man, man bletheth God, and man bletheth man: howbeit diuerse and differing waies. When God is said to blesse man, y meaning is, That God in speaking the word, prospereth and dealeth well with him. For the worde of God is his worke: and what he saith, is done. Man is said to blesse God, when with a true faith he praiseth & glorifieth God for his benefits, through Iesus Christ, and that with the heart, & outward confession of the mouth. That this is so, it is euident: because the Scripture bleth these wordes, *ὁ χαριεῖν*, and *ὁ λογιεῖν* (well wishing, and blessing) indifferently, the one for the other. Man is said to blesse man, when he wisheth him prosperitie, and praieth that all things may goe well with him.

Furthermore, the priestlic blessing is not to be supposed the blessing of man onely, but rather of God: in which blessing the commaundement & the promise is to be marked. The commaundement is this: *Benedicetis*, &c. (Thus shall you blesse the children of Israel (saith the Lord) & say vnto them: The Lord blesse thee and keepe thee, The Lord make his face shine vpon thee, & be mercifull vnto thee, The Lord lift vp his countenance vpon thee, and

Num. 6. 23

give

giue thee peace.) The promise is this: Inuocabunt sacerdotes, &c. The Priests shall put my name vpon the children of Israel, and I will blesse them.) This promise is to be receiued by faith, and it staieeth vpon the merite of Christ, in whome all the promises of God are, yea and Amen.

3. Verse.

Who hath blessed vs with all spirituall blessing, in heauenly things in Christ.

Which hath blessed vs with all manner of spirituall blessing in heauenly things by Christ.

This is the reason of his thanksgiuing, wherein he comprehendeth very great things in singular shortnes. For first of all he setteth forth the fountaine and Authoz of all blessing, that is to say, of all prosperitie: namely, God the Father, who of his fatherly good will blesseth vs. Secondly, he giueth vs a sight of the object: to wit, man, vpon whom God hath powred his blessing most liberally. Thirdly, he declareth the peculiar blessing, which is handled in this place, to be spirituall grace, whereby wee are adopted, and made heires of euerlasting life. Fourthly, he sheweth that this peculiar and excellent blessing is not to be sought for in the worlde, but in heauen: and that it is begun first here, but there ended and made perfect. Fifthly and lastly, he addeth the matter of this spirituall blessing. For Christ is the matter and merite of the same.

Marke how many and how heauenly things the Apostle knitteth vp in a very few words. As the first and the second point teach vs, that God is the Fountaine of all good: so they beate downe and kepe vnder all arrogancie, and pride of man. The third point teacheth vs, that the benefits of the Gospel are spiritual. The fourth sendeth vs to heauen by faith, where the treasure of all blessing is laid vp in Christ. The fift and last ouerthroweth mightily all merites of men. For the merit of this heauenlie blessing is in none other, but in Christ alone.

4. Verse.

As he hath chosen vs in him,
before the foundation of the
world, that vve should be holie
& without blame before him.

*According as he hath chosen vs
in him before the creation of the
world, that we should be Saints &
vnproueable before him in love.*

This is a reason of that which the Apostle said be-
fore. For as in the last verse he set downe a rea-
son, why we are bound by dutie, to extoll the goodnesse
of God: to wit, because he hath most liberallie powred
his spirituall blessing vpon vs, wherby he hath blessed
vs in Christ: so here is annexed a reason of that reason,
by exposition. Wherein, as he comprehendeth the foun-
dation and matter of that heauenlie grace or spirituall
blessing: so likewise he shutteth vp, as it were in a verie
brieue Aphorisme, the time and last ende of the same: to
the intent that this mysterie might the more manifestlie
appeare before our eies.

The foundation of our spirituall blessing, or heauenlie
grace, or of our saluation, the Apostle maketh Gods eter-
nall election, wherby he vouchsafed to choose such as
should beleue in him, before the creation of the world.

The matter thereof is Christ. For in him onelie hea-
uenlie grace doth rest: yea, our life & saluation is in him.
Here we must take verie great heed, that we separate
not election from his proper matter. For we must not
dreaume of any election without Christ. God hath not cho-
sen vs simplie, but in Christ, that is to say, as members
of Christ, knit by faith vnto Christ our head. He saith that
this election in Christ, was therefore wrought before the
world was made: least the Ephesians should thinke, that
this Gospell or doctrine of obtaining saluation by Christ,
was preached by Paule at happe hazard or aduentures,
as a doctrine but latelie hatcht: but that they might ra-
ther know, that it was the eternall counsell or purpose of
God, to giue saluation to all that beleue in Christ.

The last ende of this heauenlie blessing is added, to
wit, (That we should be holie, & without blame before
him

him in loue,) which is the fountaine of all other christian duties. This high and excellent calling therefore doeth require holinesse and innocencie of life, as the last end or effect of spirituall blessing.

Thus far we haue shewed the meaning of y^e Apostle, now let vs see what doctrine & comfort is to be gotten thereby.

First therefore, where he saith, that (We are chosen in Christ before the foundation of the world) we may thereupon, as vpon an vnmoueable principle, conclude these specialties: to wit, That our election is free, that it is without vs, that election is not to be sought in the matter of man, that election is firme & ratified, that our saluation is founded in Christ alone, that all merits of men are excluded, that they are called elect or chosen, which are in Christ by faith: for the principle of our saluation standeth stedfast, He that beleueth in the sonne, shall not perish, but shall haue euerlasting life. For by faith a passage is made fro eternal election, to glorification to come.

Some, out of this place doe reason in this manner, God hath chosen some, in Christ, before the foundation of the world, Ergo God ordeined the fall of man before the foundation of the world. For of them which fell, some are chosen to life, and some are reserued or kept to due condemnation. Now saing it is necessarie, that men stood, before their fall: it followeth, that God ordeined the creation of man in righteousness, and holinesse, from the which he fell by sinne. Therefore, the creation of man, his corruption, his election, & his reprobation are ordeined of God.

To this argument I answer: That to ordeine and bring to passe is one thing: to foreknow in eternall counsell another. God ordeined the creation of man to his owne Image or liknesse, that he should be righteous and holie: & it was the fatherlie will of God, that his creature shuld continue such a one. He did foreknow y^e man shuld fall after Sathan had deceiued him, yet notwithstanding he ordeined not his fall: yea rather, this his fall, was

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contrarie to Gods ordinaunce, els had it not bene deadly vnto man. But in so much as God foreknew mans disease, he ordeined a remedie, to wit, his election after his fall in Iesus Christ.

Therefore, the foreknowledge of God is not the cause of mans fall: but contrarietwise, his fall which was to come, was the cause of Gods foreknowledge. For the thing dependeth not vpon knowledge, but knowledge vpon the thing. Againe, we haue to vnderstand, that the election of God is eternall, and before all time: so that therein, in respect of time, nothing is to be thought before or after. S. Paule therefore when he saith (That God hath chosen vs before the foundation of the world) speaketh in respect of vs, who are then in deede said to bee elected, and chosen by Gods eternall decre, when we beleue in Christ, and in deuour to liue in holinesse and innocencie.

Herevpon it followeth, that the blasphemous speeches of such are execrable & accursed which say: If I am elected and chosen, why then mine iniquitie shall not condemne me, the counsell of God is vchangeable. If I be not elected and chosen, why then neither faith, nor desire to liue vertuously will doe me any good. The manner of election which is conditionall, confuteth these kinde of speeches. We are chosen in Christ, Ergo we are chosen vpon this condition, if we be in Christ: that is, if we shall beleue in Christ. Wherefore he that is condemned is condemned through his owne default, because when he was fallen, he refused to take hold of Gods right hand, whose wil it was to lift him vp againe. This is proued by the ende of the ministerie of the word. For God sent the Apostles, & their successors also abroad to this end, That they shuld preach the Gospel, & that they which beleued should haue life euerlasting. Our saluation therfore out of doubt is conditional, as these words of Paule beare record, Si modo, &c. If you continue grounded and stablished in the faith, Participes, &c. We are made partakers of Christ, if we

Col. 1. 23.

Heb. 3. 6.

hold

hold fast the confidence, and the reioicing of the hope vnto the ende. Mulier, &c. The woman shall bee saued, if she continue in faith. Si tamen, &c. If so be we shall be found cloathed & not naked. **Christ in like case beareth into our heads this condition,** Qui crediderit, &c. He that beleeueth, shall not be condemned: but he that beleueth not, is condemned already. Nisi, &c. Except yee amend your liues, ye shall all likewise perish. Si manseritis, &c. If ye abide in me, & my words abide in you, aske what ye will, and it shall be done vnto you. Upon this simplicitie of Gods word, let vs stedfastlie staie our selues, neither let vs suffer our selues to be withdrawn from it by anye sophistrie: let vs giue to God the praise of truth: and let vs be trulie resolved in our selues, that Gods will is to do that indeed, which he witnesseth in his word he will doe.

But if we be not able to aunswere to all the craftie conclusions of Sophisters, which wrest the Scripture due, lie, to mainteine & uphold their decrars of destinie: let vs confesse, that we are but babes in the schoole of Christ, and let vs hold fast the grounds of godlines, which we haue attained vnto, by an vnfeined faith: neither let these most swete and delicate sayengs be snatcht from vs, Fidelis sermo, &c. This is a true sayeng, and by all meanes worthie to be receiued, that Christ Iesus came into the world to saue sinners. **Againe, Hoc honestum, &c.** This is good and acceptable in the sight of God our Sauiour, who will that all men shall be saued, and come vnto the knowledge of the truth. For there is one God, and one Mediatour betweene God and man, which is the man Christ Iesus, who gaue himselfe a ranfome for all men. **And the Lord himselfe saith, Venite, &c.** Come vnto me, all ye that labour & are heauie loaden, and I will refresh you. **And againe, Non veni, &c.** I came not into the world to call the righteous, but sinners to repentance. **Againe, Deus est, &c.** The Lord is natu-

1. Tim. 2.

15.

2. Cor. 5. 3.

Job. 3. 18.

Luke. 13. 5

Job. 15. 7.

1. Tim. 1.

15.

1. Tim. 2. 3

4. 5. 6.

Matth. 9.

13.

2 Pet. 3. 9

Rom. 10.
11, 12.

Tit. 2. 11.
12, 13.

ent towards vs, & would haue no man perish, but would all men to come to repentaunce. Againe, Omnis, & c. Whosoever beleueth in him, shall not be ashamed: for there is no difference betweene the Iewe and the Grecian: for he that is Lord ouer all, is rich vnto all that call vpon him. Againe, Apparuit, & c. For the grace of God, which bringeth saluation vnto all men, hath appeared: & teacheth vs that we should denie vngodlines, & worldlie lusts, and that we should liue soberlie & righteouslie, and godlie in this present world: looking for the blessed hope & appearing of the glorie of the mighty God, and of our Saviour Iesus Christ. These and such like sayings let vs set against all sophistrie, nothing regarding the foule language of sophisters, albeit they miscall vs at their pleasure, tearing vs, soles, dolts, blockheads, asses, and otherwise as they list. Let Christ alone be our wisdom, who (as we know well inough) hated all sophistrie.

5. 6. & 7. Verses.

5 Who hath predestinate vs, to bee adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will,

6 To the praise of the glorie of his grace, wherewith he hath made vs accepted in his beloved,

7 By vvhom vve haue redemption, through his blood, euen the forgiveness of sinnes, according to his rich grace.

Who hath predestinate vs vnto the adoption of his children, through Iesus Christ vnto himselfe, according to the good pleasure of his will, to the praise of his glorie & grace, whereby he hath made vs acceptable in the beloved, in whom we haue redemption by his blood, euen the remission of sinnes, according to the riches of his grace.

This is an exposition, or rather a certaine notable, & excellent repetition of the last reason, with greater weight of things & words, & also a noting of circumstances. For in this place the Apostle fetcheth further, & beateth vpon that, which before he had spoken, heaping vpon such things

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together, as seemed to make the more for the plaine p^{ro}ofe of the matter. Now, that we may the better draine out such treasure, as is stored vp in this part, and applie the same to our vse, let vs lay it downe in points, and let vs consider and examine euerie particular member by it selfe severallie, and weigh them th^{ro}ughlie, and (as they say) to the p^{ro}ofe.

Of this part, there are eight members,
which thus followe in order.

In the first place he maketh mention, of the verie foundation or principall cause of our spirituall blessing, that is to say, of our saluation, namelie p^{re}destination: wherby God had a foreknowledge of their saluation (euen before the world was made) which shuld beleue in Iesus Christ. For as our Lord Iesus Christ alone, is the matter of our election, so is he also of our p^{re}destination.

In the second place he setteth downe the forme or manner of p^{re}destination: to wit, *υιοθεσια*: that is to say, adoption: whereby we are adopted into the sonnes, which were before, th^{ro}ugh sinne, the sonnes of wrath. This p^{re}destinate adoption, is applied vnto vs by faith, according to that saying of the Apostle, *Potestatem dedit*, &c. He hath giuen power to them that beleue in him, to be the sonnes of God. Now, seeing God, by the preaching of the Gospell, calleth (all men) vnto faith, there is no doubt but Gods will is indeed, that (all men) should be saued. For, farre be it from the mindes of the godlie, to haue such a thought: namelie, that the heart of him which hath mercie differeth from the voice of him which calleth.

In the third place, because it is come to passe th^{ro}ugh the sinne of our first parents, and by our owne default, that we are estranged from God and put backe a farre off from Gods household; the Apostle sheweth a meane, whereby we are ioined to God againe, receiued into his

householde, and adopted for his sonnes. This remedie or meane is Iesus Christ, the onelie Mediatour of God and men, who is apprehended and taken holde vpon by faith in the preaching of the Gospell, wherein the holie Ghost is effectuell and mightie in working. Here all merites of men, which make nothing for our saluation, are manifestlie ouerthrowne and laid along: likewise all prerogative and boasting of the flesh is here confounded, That he which glorieth, might glorie in the Lord, in whom we are both elect and predestinate.

1. Cor. 1. 31

In the fourth place he expresseth the compelling cause of this excellent grace and adoption: namelie, *τὸ ὄνομα τοῦ κυρίου* that is to say, the bountifull, liberall, and fatherlie affection, or entier loue of our heauenlie father towards mankind. This good will and loue of God, the Angels blaze abroad at the birth of Christ, saieing: Gloria, &c. Glorie to God on high, in earth peace, & toward men good will. The verie same hath our heauenlie father himselte testified from heauen, saieing: Hic est, &c. This is my beloued sonne, in whom I am well pleased, that is to say, in whom I am become bountifull and fauourable towards mankind to worke his saluation. Let vs therefore take heede, that we seeke not the good pleasure and will of God towards vs elsewhere, than in Iesus Christ alone, because in him, without all doubt, we shall finde the same by faith.

Luke. 1. 14

Math. 3. 4

17. & 17. 5

In the fift place, the last ende of our adoption is added, which is thise repeated in this Chapter: to wit, That the glorie of his grace might be praised. For as our adoption is from God, so must the same be referred to God, that his godnesse might be praised and magnified through Iesus Christ. This end is not to be separated from the grace of adoption: whereby manifestlie appeareth, how necessarie new obedience is, in them which are regenerate and borne againe by faith. For herein consisteth new obedience, that we should glorifie

risse God in our minde, in our heart, in our voice, in our works, and (to be short) in our whole life. Let them therefore be ashamed of their follie, which teach, that the good works of Christians, are not onely not necessarie, but also hurtfull vnto men.

In the first place, he declareth from whence, and out of what fountaine that fatherlie good will and grace of God towards vs doth flow, when he saith: (Wherewith he hath made vs accepted in his beloued) This beloued Jesus Christ, is that fountaine, out of which that exceeding great grace of God towards vs doth issue: wherevpon that falleth out iump which we noted befoze, that none shall be partaker of this grace, but they which lay hands vpon this beloued sonne of God by faith.

In the seuenth place, some thing is said of redemption: to wit, That the beloued sonne of God hath redeemed vs by his blood, and washed away our sinnes, that how many of vs so euer rest vpon him with a stedfast faith, might appeare iust and righteous in the sight of God.

In the eight place, the principall cause of our redemption, wrought by Jesus Christ, is touched, where it is said, (According to the riches of his grace:) that is to say, according to the euerlasting & unspeakable grace of God, whereby he would that his beloued sonne should be made a cleansing sacrifice for the sinnes of men: that the iustice of God, by that meanes might be satisfied, and that place might be left for his mercie. (The riches of his grace) doe signifie, (after the Hebrew phrase) Gods vnmeasurable, bottomlesse, and euerlasting grace (as I said euen now:) which manner of speech the Apostle bleth vpon especiall reason, and singular purpose. Let vs therefore consider, not onely of what great price the blood of Christ is in the sight of God: but also, how great the abundance of Gods grace is, flowing from the same: least any should thinke, that this grace of God stretcheth it selfe but to a

few : or that it is all spent long agoe, considering the degrees of ages past, and by that meanes, not to be sufficient for the cleansing of our sinnes, vpon whom the end of the world is come.

See how richly storied this short point is, with most excellent and heauenlie things. Wherefore let the same be diligently learned, & each seuerall word therof thoroughly considered. For, the mysterie of our saluation is nowhere, either more briefly, or more fitly described.

Verses. 8. 9. & 10.

8 Whereby hee hath bene abundant towards vs, in all wisdom and vnderstanding.

9 And hath opened vnto vs the mysterie of his will, according to his good pleasure, which he had purposed in him.

10 That in the dispensation of the fulnesse of the times, hee might gather together in one, all things, both which are in heauen, and which are in earth, euen in Christ,

Which grace he hath shed vpon vs abundantly in all wisdom and prudence, in making knowne vnto vs the mysterie of his will, according to his good pleasure, which hee purposed in himselfe, to haue it declared when the time was full come to gather together all things in Christ, both the things which are in heauen, and also the things which are in earth, euen in him.

Let the trim order of Pauls words be marked. Hitherto he hath handled the causes of our blessing and saluation wonderfully, both with weightie words and matter. Now he commeth to the instrument, whereby that spirituall grace is reuealed, offered, and communicated vnto vs: namely, to the verie ministerie of the worde, of which ministerie he speaketh, not after a common manner, but deeplie and diuinelie, euen to this ende, that he might kindle in vs a greater zeale of this heauenly grace. The summe of this point, therefore is this, That the Apostle teacheth, that the grace of God which bringeth saluation to all men, is plentifully powred vpon vs by the Gospell, according to the good pleasure of

God,

God, that at the length all might bee gathered againe in Christ. Now let vs thoroughly consider the severall words. In the first place y^e Apostle useth this word (περισσὴν to abound) whereby those riches of Gods grace are signified, wherof he spake before: that we might know, that the grace of God is sufficient to saue all men. For the fountaine of grace is neuer drayn so drie, but euerie one may fetch frō it to serue their turne, so they carrie faith with them: neither can the sins of men be so many & so great, but they may be ouerwhelmed & drowned in the flood flowing from this fountaine, so that men seeke to get into Noes Arke, that is to say, into the household of God, by the faith of Christ. Let no man therefore despaire for y^e greatness & multitude of his sins, but whiles the time of grace yet lasteth, let him earnestly repent, & flie vnto him for succour who crieth out, That he came into y^e world to saue sinners, & to receiue the repentant into grace & fauour.

He addeth the effect or fruit of the Gospell in the hearers: to wit, that thereby they are instructed (In all wisdom and vnderstanding.) For so doth the old Interpreter, and Erasmus, translate the words verie well. Now these words are rightly discerned, if we referre wisdom (ἐν σοφίᾳ) to knowledge: and vnderstanding (ἐν κατανόσει) to practise. For these two things we must fetch from the preaching of the Gospell. Wisdom therefore signifieth the knowledge of the Gospell, that is say, the knowledge of God, and of all those things which are needfull to be knowne for the obtaining of saluation. Vnderstanding, being the gouernesse of all our purposes and enterprises, applieth that knowledge to the framing of our life, and practising of that which is good: that we may abound, not onely in knowledge, but also in iudgement, as the Apostle saith to the Philippians. Out of this effect or fruit of the Gospell, these specialties following may be gathered. The first, that the preaching of the Gospell is the reuelation of Gods grace towards mankinde: & also of his election,

Philip. 1.9

election, whereby he chose vs in Christ.

The second, that the perfect wisdom and understanding of Gods children is contained in the Gospell, so much as is sufficient for the obtaining of saluation.

Gal. 1.8.

The third, which is concluded vpon the two former, that it is lawfull for Gods children, to set light by and to haue in contempt, without feare, all doctrines of men and Angels contrarie to the Gospell, yea, to count them accursed, according to that saieing, Let him bee accursed which preacheth any other Gospell.

Furthermore, where as the Apostle presently addeth, (And hath opened vnto vs the mysterie of his will, according to his good pleasure) he commendeth yet againe the Gospell vnto vs, in which commendation three thyngs are principally to be marked.

*Rom. 16
25.26.*

First, that he calleth the Gospell, a mysterie: that is to say, a secret: wherebpon it followeth, that it is not the wisdom of mans reason, but of heauenlie grace. For if the reason of man could reach vnto it, Paule would not haue called it a mysterie. A reason why he calleth it by such a name, is expressed in his Epistle to the Romans, in these words: Iuxta Euangelium, &c. According to my Gospell, and preaching of Iesus Christ, by the reuelation of the mysterie, which was kept secret since the world began: But now is opened and published among all nations, by the Scriptures of the Prophets, at the commaundement of the euerlasting God, for the obedience of faith.

Secondly, that the Gospell is the mysterie of Gods will, according to his good pleasure: But what is that will of good pleasure in God? That all nations might beleeue, and obey the Gospell. For so we taught euen now out of the Apostles words.

Now, in that the euent or successe is not answerable to the will of Gods good pleasure, the default is in men, who (to their owne destruction) maliciously refuse

saluation

saluation freely offered. Therefore, the preaching of grace if thou looke to the purpose of God, and his good pleasure, is vniuersall, and stretcheth vnto all. But if thou consider the euent or successe, it seemeth to be particular, & to reach but to some, which (doubtlesse) commeth to passe through mans owne fault, not through the appointment of God which created him, & gaue his sonne to redæme him. For God in deede would haue all men saued, and come to the knowledge of the truth: as we haue shewed before at large, where we declared that our election was cōditional.

1. Tim. 2.
4.

Thirdly, that the Apostle maketh the good pleasure of God the Father, the cause of the reuelation of this mysterie, as before he made it the cause of our election and predestination. Whereby we are admonished, that wee must iudge of our election and predestination by our calling: which calling, seeing it is as well vniuersall, according to þe saieng: Ite in vniuersum, &c. Go ye throughout the whole world, and preach the Gospel vnto euerie creature, (whiles he nameth (euerie creature), he taketh away the difference of people and persons:) as also conditionall, namely, the condition of faith, according to that saieng: Qui crediderit, &c. He that beleueth shall be saued: therefore shall election and predestination be likewise conditionall, which are not to be separated from Christ, who is the matter of them both.

Now followeth a double circumstance of this good pleasure of God, the first is, of the time of the reuelation of the mysterie of the Gospel: the second is, of the ende of the reuelation. For when he saith (In the dispensation of the fulnesse of the times) he signifieth, that the good pleasure of God was then reuealed, when the time was come, which God had appointed with himselfe. Now, this time, as it was marked of the Patriarch Iacob with a speciall signe & token: so was it noted of Daniel the Prophet with a certaine bound & limit. Iacob saith, Non auferetur, &c. The scepter shall not depart from Iudah, vntill Shilo

Gen. 49.
10.

E.

come:

*Dan. 9. 24**Gal. 4. 4. 5*

come: that is to say, The sæd promised to our forefathers. Daniel reckoneth threë score & ten weekes of the yeares from the captiuitie of Babylon, vntill the comming of our Lord Jesus Christ. Of this time speaketh Paule, saying: Quando venit, &c. When the fulnesse of time was come, God sent foorth his sonne made of a woman, and made vnder the law, that he might redeeme them which were vnder the lawe. The word (Dispensation) which Paule vseth in this place, is called in Græke *οικονομία*, of which word there is a double vse. For one while (and that according to the Etymologie or right propertie of the same) it signifieth a care or charge, & good ordering of an house and household. An other while (but Metaphoricallie, or by translation,) it signifieth a disposing and fit framing of things which are to be done: or, a certaine keeping of order in handling of matters.

The second circumstance is of the ende of the reuelation of Gods good pleasure, which is (To gather together in one, all things euen in Christ.) The Græke word *ἀνακεφαλαιώσασθαι*, which Saint Paule vseth, doth signifie, to ioine together into one bodie as it were, things set a sunder and scattered, and to knit them to one head. For the Substantiue *κεφάλαιον*, (from the which the Verbe is deriued) is (as it were) a certain summarie, & a gathering together of sundrie parts in one whole bodie. The Apostle therefore meaneth, that creatures, which were scattered, are gathered together in one, through Jesus Christ, that bæing gathered together, they might bæe all vnder one head. The diuision following comprehendeth the whole Church. (Which are (saith he) in heaven) that is to say, the holie Angels, and belæuers, which departed this life, befoze the sonne of God tooke flesh of the Virgin: (And which are in earth,) that is to saie, all such as doe belæue, and shall belæue in Christ, alreadie reuealed and come into the world, shall be vnder one head, as it were a bodie consisting of many and sundrie members.

members. Here we are put in minde of faith, whereby we are knit vnto Christ our head: and of loue, whereby we are coupled in brotherhooe one with an other. This brotherhood or fellowship, is commended vnto vs by the Sacraments of the Church. Baptisme beareth witnesse that we are baptised into one bodie. The supper of the Lord, is a token of y^e Communion which we haue with Christ: & it is a certaine testimonial & assured warrant of spirituall fraternitie and fellowship betwene our selues.

Verse. 11. & 12

11 In whom also we are chosen, vvhē vve were predestinate, according to the purpose of him, vvhich vworketh all things, after the counsell of his ovne vwill.

12 That vve vvhich first trusted in Christ, should bee vnto the praise of his glorie.

In whom also we are chosen, being predestinate according to the purpose of him which worketh all things according to the counsell of his will, that wee which before hoped in Christ, should be vnto the praise of his glorie.

Thus farre the Apostle hath spoken of all the elected and chosen in Christ generallie: now by distribution he applieth the generalitie, vnto two specialties: and first he toucheth the Iewes, declaring that they are made partakers of heauenlie grace. And he setteth downe in order thre causes of this heauenlie grace: to wit, the efficient, the finall, and the instrumentall cause.

He sheweth the efficient cause, when he saith, (Predestinate according to the purpose of him.) Concerning this cause, read that which we haue noted before alreadie.

He addeth the finall cause, (That we should bee vnto the praise of his glorie,) that is to saie, that God himselfe might be praised for the greatnesse of his grace and mercie shewed vnto vs.

He ioineth heer vnto y^e instrument, when he saith, (That we which first hoped or trusted in Christ.) For vnder y^e name of hope, he doth in this place comprehend faith also.

C. ii.

Now,

Now, whereas I expound that of faith, which is here ascribed to hope, therein is no obscuritie or hardnesse. For, as faith is oftentimes taken for hope, so is hope taken for faith, by reason of a mutuall consequence, or following one of an other. For that, which faith laeth hold vpon & possesseth presently, that doth hope looke and waite for to come hereafter. These three causes of grace the Apostle setteth downe in this place, which grace, (as before he called it Gods blessing, or his adoption:) so here it may be vnderstood by this word (Chosen) or choice: euen to this end, that we may know it is Gods free gift. For it goeth not by lot that man is chosen, but it is the will of God which offereth saluation freely vnto all. Now, where he addeth, (Which worketh all things after the counsell of his owne will) he giueth vs a double doctrine, or lesson to learne. The first is, that God is not tied (according to the destinie of the Stoikes) to second causes, but at free & full libertie to doe what hee list. For hee, which by his counsell can, and by his power will do, is not compelled by any manner of necessitie at all to doe this or that. For things depending vpon necessitie, are neither gouerned by counsell, nor dispensed withall by will. The second is, that God worketh in his Church all things that are wholesome and good: and nothing that is euill, or commeth of sinne: as some out of this place vniuersally conclude, saying: He that saith all things, excludeth nothing. But their reason is ouerthrowen by the Apostles words. For if God worketh all things by the counsell of his will: & his will be most holie, & so good as nothing better, intending nothing that is euill in anie respect, as the Psalmist most plainly pronounceth, Non volens, &c. Thou art a God which canst not away with iniquitie: truly it cannot be that God shuld be the authoꝝ of sin, or of anie euill proceeding of a fault. Lastly, the circumstance of the place restraineth the vniuersal word (all things) to one certeine kinde of action or deede. For the text hangeth thus together, (Which worketh

Psal. 5, 4.

worketh all things, that we should be vnto the praise of his glorie,) that is to say, he bringeth to passe, that we both wil & do those things, which turne to the glorie and praise of God. The Apostle therefore speaketh manifestlie, of the wholsome or healthful workings of God in his Church. For he moueth our will, that we may will, and our strength, that we may not will in waste.

Verse. 13, & 14

13 In whom also ye haue trusted, after that ye heard the word of truth, euen the gospel of your saluation, wherein also, after that ye beleened, ye were sealed with the holie spirit of promise.

14 Which is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the praise of his glory.

In whom also ye (hauing heard the word of truth, euen the Gospell of your saluation, wherein ye beleened,) were sealed with the holie spirit of promise, which is the earnest of our inheritance, vnto redemption, to the praise of his glorie.

This is an othor member of our diuision, wherein he applieth the partaking of heauenlie grace, spirituall blessing, adoption, and election with the Saints, vnto the Gentiles, vnder the name of the Ephesians, drawing his argument from the effect or fruit of the Gospell preached among the Ephesians. But because this part is verie full of spirituall doctrine, I will lay it open, and declare it in his proper members, to the intent that the doctrine may the moze plainlie be perceiued, and made to serue our vse.

In the first place mention is made of the preaching of the Gospell, whereby God reuealeth vnto the world his will touching saluation freelic giuen, and offereth the same indifferentlie vnto all, without respect of person or people, according to that sayeng, Goe ye throughout the

Marke. 16.
15.

whole world, and preach the Gospell vnto euerie creature.

In the second place followeth faith, which being conceived in vs by the Gospell preached, the holie Ghost working effectually in our hearts, laith fast holde vpon the saluation which the Gospell offereth, giuing vnto God the praise of his truth.

In the third place is added the sealing of the holie spirit, wherewith we are then saied to be sealed, when we bring forth the true fruites of faith, by the faith of Iesus Christ. This holie spirit, the Apostle calleth (The spirit of promise,) both bicause it sealeth vnto vs the good things promised, and also bicause it is giuen vs by promise.

In the fourth place is added the vse of this holie spirit giuen vnto vs: namelie, (That it should be the earnest of our inheritance:) which we doe not yet perfectly possesse, but loke & waite for the same, hereafter to come. For as that is an earnest, when some thing of the price is giuen, which is not to be drawen backe againe, but to be perfourmed and fullie downe paid: so the giuing of the holie spirit is a certaine part of our inheritance, bestowed vpon vs, for this ende: to wit, that we might be assured of the full and perfect possession of the whole inheritance, which is everlasting life. And why is it called an inheritance, but because it pleased God, of his fatherlie goodnesse, without our merites, to appoint the same our portion, which are made the members of Christ the naturall sonne of God, vnto whom all things, which are his fathers, doe belong.

In the fift place the circumstance of time is noted, (Vntill the redemption of the possessiō purchased,) saith the Apostle: that is to say, vntill the day of iudgement, when we which are redeemed with the price of Christs blood, shall obtaine and enioie our full inheritance. (Vntill the redemption) therefore, that is to say, vntill the

day of redemption : (Of the possession purchased,) that is to say, for vs, who by our redemption wrought in his blood, are put in possession of the promised inheritance.

Hetherto we haue vntwisted, as it were, and laid open this present point, in his proper parts or members : in the which our Apostle setteth out verie trimlie, the manner and order of our restitution or redemption. For he beginneth at the preaching of the Gospell, and teacheth vs, that faith must be added therevnto : which being done, the sealing of the holie spirit is felt in the heart, which is a certaine earnest as it were of the promised inheritance. The last end of all these, is the glorie of God, of his mercie healing, and also sauing all such as beleue. For (saith Saint Ambrose) as it is y^e Physicians praise and commendation, if he heale manie : so the praise of Gods glorie is, when manie are wonne to beleue with vnfeigned faith. Finallie, we must marke, that the Apostle decketh the Gospell of Christ with a double title. For first, by the figure Antonomasia, he calleth the Gospell (The word of truth :) which title is taken of the matter contained in the Gospell. For the Gospell doeth containe the everlasting truth of God, & an vnderseiuable testimonie of obtaining saluation through Christ. The second is, (The Gospell of saluation,) which is taken of the end of the Gospell. For the Gospell was ordeined and giuen for our saluation. For, as the Law, whiles it requireth righteousness, promisetith saluation and life to them which fulfill the same : & contrariwise, threateneth damnation & death to all the transgressours thereof : so the Gospell, because we haue not the righteousness which the Law requireth, sheweth Christ vnto vs, who is y^e end of the Law to all them that beleue. Thus y^e righteousness & saluation, which we could not reach vnto in doing, we obtaine in beleuing, whiles y^e righteousness of Christ being imputed vnto vs, & our sins washed away by y^e sacrifice of himself, we are made righteous, & heires also of saluation.

tion. Neither is this slightlie to be ouershipped, that as before he made the glorie of God the end of our election, of our predestination, and likewise of our calling: so here also, he maketh the same the ende of our sanctification. Whereupon it followeth, that all glorie of saluation, must be taken quite away from euerie creature, and merite of man, and giuen to God alone by Iesus Christ. Wherefore, as in all things that are good, so here chiefe, lie that short sentence of Nazianzen taketh place, Ἀρχὴν ἁπάντων καὶ τέλος ποιεῖ Θεός, that is to say, Make God the beginning and ende of euerie thing.

Verse. 15, & 16.

15 Therefore also, after that I heard of the faith, vvhich ye haue in the Lord Iesus, & loue towards all Saints,

16 I cease not to giue thanks for you, making mention of you in my prayers.

For this cause I also hauing heard of your faith in the Lord Iesus, & your loue towards all the Saints, cease not to giue thanks for you, making mention of you in my prayers.

The Apostle hauing reckoned vp the benefites of God bestowed vpon mankinde, both shew, what the thinking vpon these benefites wrought in himselfe: namelie, a mouing and stirring of him vp to giue God thanks, who is the Author and fountaine of so great good. It is meete that this deede of the Apostle, should be vnto vs a rule well worthie the marking, throughout the whole course of our life: that the remembraunce and calling to accompt of Gods good gifts and benefites, might stirre vs vp to thankesgiuing. For he which thinketh vpon Gods benefites, or heareth them rehearsed or named, and bursteth not forth with an affection of heart into thankesgiuing, besides that he is vnthankfull to God, and therefore vnrightheous: so he deserueth by his vnthankfulnesse, to be spoiled of all Gods graces. For, as in the possession of things, not onelie the right of posselling, but also the lawfull

lawfull vsing of them is required : so it is meete, that a Christian vse those graces, which he possesseth by the merite of Christ, and therefore by good right, to the glozie of God the giuer, with thankesgiuing. Lastlie, this place teacheth, that this is a most right order : namelie, that thankesgiuing for benefits receiued goe before, and that prayer followe by and by at the foote thereof, wherein we must craue of God, the keeping of his benefits receiued, and other healthfull gifts, good and necessarie. Furthermore, this place teacheth vs, that the profit of men in godlinesse, is the meere benefit of God. For, whiles Paule giueth God thanks, that the Ephesians profit in hope and charitie (or trust and loue,) he acknowledgeth that God is the Author of this good. For he, of his free goodnes, raiseth vp good gouernours of Common wealths, and sendeth sincere ministers of the Gospell : besides that, he is forceable in working by his spirit, in the hearts of the hearers of his word, both whiles they are present at the preaching thereof, and also otherwise exercised in the same : bringing this to passe in them : namelie, that they should both beleene and loue him. Moreover, this place teacheth, what be the principall duties of Christians, which he draweth vnto two heads, to wit, to y^e faith of Iesus Christ, and to loue towards the Saints. These notwithstanding ought so to be vnderstood, that together with them, all things which are naturallie ioined with them : namelie, their necessarie effects or fruits be also vnderstood.

Faith therefore, when it hath hope ioined with it, inuocation or calling vpon God, the feare of God, loue, patience, and such like, they are not giuen vnto vs, without their fruites.

Semblable, loue comprehendeth the duties of loue towards all men.

Verse. 17. & 18.

F.

That

Verse. 17. & 18.

17 That the God of our Lord Iesus Christ, the Father of glorie, might giue vnto you, the spirit of wisdom & reuelation, through the knowledg of him,

18 That the eyes of your vnderstanding may be lightened.

That the God of our Lord Iesus Christ, the Father of glorie, might giue vnto you the spirit of wisdom and reuelation in the knowledge of himselfe, & lighten the eyes of your minde.

The Apostle declareth, what he wisheth to the Ephesians in his praier: to wit, (The spirit of wisdom and reuelation, through the knowledge of Iesus Christ,) that is to say, a true knowledge of the mysterie of the Gospell, which the spirit reuealeth, when the Gospell is effectually in the hearts of the hearers thereof, and the meditaters thereupon. For seeing the Gospell guideth vs to the knowledge of Christ, who is the wisdom of his Father giuen vnto vs of God: we are also possessed with the spirit of wisdom, whereby the eyes of our minde are enlightened, to vnderstand the mysterie of the Gospell. Now let vs see the circumstances of the Apostles praier. The first is, that he praieeth vnto God, who as he alone is the Authour of all good things: so he alone is to be called vpon. The second is, by and through whom he praieeth: this he sheweth when he saith, (The God of our Lord Iesus Christ:) as if he should say: I leane not to mine owne merites, but boldlie staieng myself vpon the intercession, of Christ, I call vpon God. For he alone is the Mediatour betwene God & men: & therefore he himselfe said, Quicquid, &c. Whatsoeuer ye shall aske the Father in my name, he shall giue it you.

Athanasius putteth these words (Of our Lord Iesus Christ, in a Parenthesis, that glorie should goe with the word, God, and not with the word Father. But this is pinched in too much, or too strait laced: let vs rather place the words in this order, (The God of our Lord Iesus Christ, and Father of glorie.) For the Apostle seemeth to haue an eye to the words of the Lord after he was raised

1. Tim. 2. 5

Math. 7. 7

16.

Mark. 11.

24.

Luke. 11. 9.

Iohn. 14. 13

E 15. 7.

E 16. 24.

sed vp from the dead, and speaking in this manner, I ascend to my Father, and to your Father, to my God, and to your God. Therefore was Christ borne a man, not onelie that he might haue a common Father with vs, but also a God: from whom the greatest comfort of the faithfull floweth. For thus doth faith conclude. The Father and God of our Lord Jesus Christ, is likewise our Father & God. Therefore, we are partakers of all heauenlie benefits with Christ, our copartner. Therefore his will & pleasure is to doe vs good: and he both knoweth and also can giue vs those things, that are healthfull to serue for our saluation. But how hangeth this together? What? Is not the sonne equall to the Father? As (doubtlesse) he is consubstantiall, so is he coequall with the Father: But the sonne abased himselfe, putting on the state and condition of a seruant. And albeit it agrath properlie with the nature of man, that Christ should be subiect vnto God the Father: yet neuerthelesse, that is referred to the verie person, in respect of the vnitie of the person, because Christ is both God & man. Furthermore, God is called (The Father of glorie:) first, because all things are full of his glorie: secondlie, because all glorie belongeth to him alone: Lastlie, because he is the Authoz & fountaine of all glorie. Now the cause why Saint Paule in this place giueth God this title, is this. He praieth vnto God, that it would please him to giue the Ephesians the spirit of wisdom, &c. Which gift (doubtlesse) both tendeth to the glorie of God: and also bringeth to passe, that the Ephesians are made partakers of heauenlie glorie. For it is a common thing and much vsed in the scriptures, to giue certeine titles vnto God, in consideration of the matter which is handeled. Wherevpon it followeth, that one while he is called, Pater misericordiarum, The Father of mercies: another while, Deus omnis consolationis, The God of all comfort: Deus salatis, The God of saluation: Deus pacis & dilectionis, The God of peace & loue. Of

Iohn. 20.
17.

Phi. 2. 7. 8.

2. Cor. 1. 3.

2. Cor. 1. 3.

Psal. 38. 1.

2. Cor. 13.

11.

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this

*Psal. 17. 1**Psal. 43. 2**Psal. 118.*

14.

this kinde there are manie examples in the Psalmes of Dauid, as when it is said, Dominus fortitudo, &c. The Lord is my strength, and the horne of my health. Againe, Dominus, &c. The Lord is my rocke. Againe, Deus, &c. God is my refuge & my strength. Againe, Deus, &c. The Lord is a God of vengeance, the Lord is a God of iudgement.

It shall be good and profitable for vs, to followe and keepe this order in our prayers. For it is much material and available, to stirre vp and quicken our mindes as we are a praieng.

The third circumstance is, that Saint Paule wisheth healthfull things to the faithfull Ephelians in Christ: to wit, (The spirit of wisdom and reuelation, and the enlightning of the eyes of their minde,) that they might knowe Christ. This circumstance admonisheth the ministers of the word of their dutie: namelie, that they ought not onelie to teach their hearers healthfull things, but also to wish them healthfull things.

Verse. 18. 19. & 20.

18 That ye may knowe vwhat is the hope of his calling, and vwhat is the riches of his glorious inheritaunce in the Saints,

19 And what is the exceeding greatnes of his povver towarde vs, vvhich beleue, according to the vworking of his mightie povver,

20 Which he vvrought in Christ,

That ye may know what is the hope of his calling, & what be the riches of the loue of his inheritaunce in the Saints, and what is the superexcellent greatness of his power to vs ward, which beleue according to the working of the power of the might which he hath wrought in Christ.

The Apostle declareth to what ende (The spirit of wisdom and reuelation) which he wisheth to the Ephelians, pertaineth vnto wit, & knowledge, that they might vnderstand, how great that treasure of heauenlie grace is, which they obtaine in Christ.

And.

And he useth in this place a figure of Rhetorike, called Expolitio, both to amplifie & enlarge the thing: & also, that this treasure may the better be valued, (as much as may be) according to the price and worthinesse of the same. In the first place he wisheth, that the Ephesians may know (What is the hope of their vocation or calling:) that is to saie, that they might vnderstand, how notable, precious, and excellent, those heauenlie graces are, which Christ setteth forth in his Gospell, and to the which, such as beleeue are called. In the word (Hope) is contained a figure called Metonymia. For (Hope) in this place is taken for the thing whereto it is applied, that is to saie, for the thing hoped. So the Apostle to the Galathians, calleth hoped righteousness, The hope of righteousness, whereby we are made like vnto God in all eternitie or euerslastingnesse, after we haue departed this life in true faith and Christian calling. The hope therefore of our calling, is that happinesse, wherevnto the Gospell calleth vs.

Gal. 5. 5.

This hope the Apostle expoundeth, saieing: (And what is the riches of his glorious inheritance) that is to saie, That ye may know how great and inestimable that glorious inheritance of the children of God is: namely, of them which beleeue the Gospell.

Herevnto is added an amplification or enlargement drawn from the cause (And what is the exceeding greatness of his power, towards vs which beleeue:) as if hee should haue said, We obtaine not that treasure of heauenlie graces by our owne strength & abilitie, or by our owne merits and deserts: but by the power of God. Neither must we idely passe ouer that, where he saith, (Towards vs which beleeue.) For he meaneth, that faith is the instrument, whereby wee receiue and possesse this treasure, the holy spirit being an assured earnest of the same, as we haue declared before.

And where he addeth, (According to the working of his mightie power) that is done for vehemencie and force

sake, that we might be quickned, earnestly to consider what the cause should be, from whence so great a treasure of saluation doth come: and that we might not, either by slouthfulnesse, or mistrustfulnesse ware fainthearted and wearie, to goe forward in the course or race which we haue begun.

The words Robur, Potentia, & Efficacia, in English, Power, Might, and Working, serue to none other ende, but to teach vs that the power of God cannot be overcome, whereby as he is able to do what he will: so he will giue to them that beleue, the treasure promised in Christ, in due time: of which thing he setteth downe a certaine token, saieing: (Which he wrought in Christ,) that is to saie, which power God declared in Christ: as if he said, God shewed no small signe of his power in Christ your head, whose members seeing you are, he will glorifie you, which beleue, with the like power.

The words, Robur, Potentia, & Efficacia, are thus distinguished, and discerned, the one from the other. *ισχυς*, Robur, is of nature, and is properly, actiuitie or might. *κρατος*, Potentia, that is power or abilitie, hath respect vnto the things whereto they are applied. *εργεια*, Efficacia, that is, efficacie or working, is the effect of both. Some make the difference thus, that Robur is as it were the root, Potentia the tree, and Efficacia the fruit.

Out of this place of the Apostle, let vs learne to sette the power of God, both against the mistrustfulnesse of our flesh, and also against the arguments of foolish reason, wherewith the diuell bewitching mens mindes, would withold vs from the hope of our calling, which we haue in Christ Iesus.

Verfes. 20. 21. 22. & 23.

20 When he raised him from the dead, & set him at his right hand in the heauenlie places,

Whiles he raised him from the dead, and made him sit at his right hand in heauenlie

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21 Farre aboue all principalitie, and pouer, and might, and domination, and euerie name that is named, not in this world onelie, but also in that vvhich is to come,
 22 And hath made all things subiect vnder his feet, & hath appointed him ouer all things, to be the head of the Church,
 23 Which is his bodie, euen the fulnesse of him that filleth all in all things.

things, aboue all principalitie (or rule) & power, & might, and dominion (or Lordship) and aboue all names that are named, not onelie in this world, but also in the world to come, and hath put all things vnder his feete, & set him aboue all things, euen the head of the Church, which is his bodie, and the fulnesse of him that filleth all in all.

What maner of working the exceeding power of God hath, which y^e Apostle saith, God hath wrought in Christ, he declareth by a verie trim diuision, wherein the glorie of Christ triumphing is set befoze our eyes: and the principall points of our faith in Christ are recited, the exposition wherof more at large, is to be fetcht out of other places of holie Scripture.

Now, to the intent we may effectuellie applie euerie thing to the stirring vp and confirming of our faith, wee will laie it dolone in partes, and diuide this conclusion into seuen partes or members: then will wee shew, and that brieftlie, what our faith may gather out of them seuerally.

The first member is declared in these words, (When he raised him from the dead,) that is to saie, God, in raising his sonne from the dead, shewed the working of his exceeding power. Of this first member, there are three points. The first of the Lordes death. The second of his resurrection. The third, of the power whereby he was raised. Of these three pointes wee will giue you a verie short admonition. The historie of the Lords death, is well knowne by y^e writings of the Prophets, y^e Apostles, & the Treas. But y^e power & working therof is diligentlie to be distinguished & sundered, fro the passions or sufferings, &

Ioh. 19. 33

*Iohn. 20. 1.
2. &c.*

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the deaths of other Saints or holie men. For the passions or sufferings, and the deaths of other Saints, were either martyrdoms, or trials of their faith and confession: or els, as for example in the theefe, certaine punishments for offences. But the death and passion of Christ is farre otherwise to be considered, which Christ himselfe defineth to be sanctification, that is to saie, an offering vp of himself for many. And he defineth the same $\tau\omicron\lambda\upsilon\tau\rho\omicron\nu$: for he saith thus, The sonne of man came not to be ministered vnto, but to minister, and to giue his life $\tau\omicron\lambda\upsilon\tau\rho\omicron\nu$, a redemption for many. Nowe, $\tau\omicron\lambda\upsilon\tau\rho\omicron\nu$ is not redemption, as the olde intrepeter hath translated it, but the price of redemption. For, $\tau\omicron\lambda\upsilon\tau\rho\omicron\nu$ in Græke signifieth, whatsoever is paid downe for their redemption, which are kept in captiuitie, which Homer in his Iliads calleth $\epsilon\pi\omicron\lambda\upsilon\tau\rho\omicron\nu$, that is to say, the price of redemption.

The passion and death of Christ therefore is $\tau\omicron\lambda\upsilon\tau\rho\omicron\nu$, the price downe paid for the redemption of men, who were held captiues and prisoners vnder the power of the deuill: which price was paid to God, by whose iust iudgment we were captiues. This price hath his infinit estimation, & vncountable value, from the wonderfull vni- on or knitting of Gods nature and mans in one person. Wherevpon Saint Paule doubteth not to speake thus: Ecclesiast, &c. The Church of God which he hath purchased with his owne blood.

Herevnto we will adde a faller definition for declaration sake. The passion and death of our Lord Jesus Christ, God and man, is a propitiatorie sacrifice, or sacrifice of attonement, wherein the eternall son of the eternall God, being made man, offered himselfe by the eternall spirit vnto his father, that by this his oblation & obedience, he might both purge the sinnes of the world, and appease the wrath of God: to the ende that all such as beleue, might be sanctified vnto life euertlasting through him.

Mat. 20.

28.

Mark. 10.

45.

Luke. 22.

27.

Acts. 20.

28.

him. As by this definition our vnderstanding and iudgement is rightly informed and taught concerning the passion and death of Christ: so our faith must be stirred vp and stedfastlie resolued, that sinne is so washed awaie by the death of Christ, as that God doth remember it no more. Moreover wee must and ought, with continuall thankfulness, and innocencie of life, to aduaunce and extoll this great benefit.

The second point of this first member is, of the Lordes resurrection, wherof wee will shew by lesse what is to be thought faithfullie and godlie. First of all we must holde fast the testimonies of his resurrection, which are of three sortes, as commonlie I make them: touching these, the Catechisme, and the historie of Christs resurrection set forth in the Gospell, must bee looked vpon and considered. The definition of the Lordes resurrection must bee maintained: to wit, that the resurrection of Christ from the dead, is Christs victorie, and his triumph ouer sinne, death, hell, and ouer the whole kingdome of Sathan. For Christ by his resurrection, fulfilled the promise: Semen mulieris, &c. The seede of the woman shall bruse the Serpents head: that is to saie, (as Saint Iohn the Lordes Apostle expoundeth it,) Christus apparuit, &c. Christ appeared that hee might destroye the workes of the diuell. Christ therefore rising againe, is conquerour ouer Sathan, which Sathan lieth conquered and crushed vnder the fate of Christ the conquerour, that hee is no more able to drawe the faithfull, that is to saie, the members of Christ, into death and destruction, although he beare full swaie ouer the reprobate and obstinate: and vseth manie and sundrie guilefull sleights, to prouoke the faithfull to tast the forbidden fruite, and so to be cast againe out of the Lordes Paradise: that is to saie, hee goeth about with corrupt doctrine, and lewde manners, to infect and poison the faithfull, that the holie Ghost might be driven

Gen. 3. 15.

1. Ioh. 3. 8

1. Cor. 15.

17.

Dan. 9. 24

Rom. 4. 25

Dan. 9. 24

Job. 16. 7

Rom. 8. 15

Gal. 4. 6.

1. Pet. 3.

16, 21

out of them, and so they, through the losse of faith, might be shut out of Gods householde, and so become castaways. In the third place the fruites of the Lords resurrection must be gathered, which the godlie alone enioie: the first wherof is, remission of sinnes. Si Christus, &c. If Christ bee not risen, ye are yet in your sinnes. Here vnto serueth that sayeng of the Prophet Daniel: Aucteretur, &c. Wickednesse shall be finished, sinnes shall be sealed vp, and iniquitie reconciled. And although the reconcilment of iniquitie, be most properlie appertaining to Christs passion and death, as before is declared: yet notwithstanding, it is also verie well applied to his resurrection, because this is the accomplishment of all Christs benefits. The second is, our iustification: Resurrexit, &c. Christ is risen againe for our iustification. And Daniel saith, Adducetur, &c. Everlasting righteousness shall be brought in. Doth not Saint Paule likewise define the obedience of Christ to be our righteousness? Both are true. For whatsoever is giuen to one action or dede of Christ, the same is rightlie giuen to them all, by reason of the ordinarie appointment and ordinance common to all his works and actions. The third is, the giuing of the spirit. Nisi, &c. Except I goe my waie, that comforter shall not come. And Paule saith, Emisit, &c. He hath sent the spirit of his sonne into your hearts, which crieth, Abba Pater, Abba Father. The fourth is, the confirming of the couenant of grace, or an assurance and certaine warrant of a good conscience before God. For so saith S. Peter, Habentes, &c. Hauing a good conscience. And, In that a good conscience maketh request vnto God. The words at large lie in this order, Cui respondens, &c. To the which also the figure that now saueth vs (euen Baptisme) agreeth: (not the putting awaie of the filth of the flesh, but in that a good conscience maketh request vnto GOD) by the resurrection of Iesus Christ. The fift is, the renewing

ing of our selues, which is after two sortes, to wit, of our soules, and of our bodies. Of our soules, according to that sayeng of the Apostle, Resurrexit, &c. Christ was raised vp from the dead, by the glorie of his Father, that wee also should walke in newnesse of life. Of our bodies, according to the wordes of the Apostle, Christus resurrexit, &c. Christ is risen from the dead, and was made the first frutes of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, euen so in Christ all shall be made aliue. The first is, the bonde of mutuall fraternitie and brotherhode. For so the Lorde himselte rising from the dead, speaketh to the women by, Ascendo, &c. I go vp to my Father, and to your Father: my God, and your God. If therefore wee all haue but one Father in common to vs all, if wee all are brothers and sisters in Christ: it is meete, that like brothers and sisters wee bee all of one minde, and tender one an other with brotherlie affection and loue. The seuenth is, a generall remedie against all calamities, against all woundes or sores of the soule, of the bodie, of our name and fame. Herevnto serueth the sayeng of the Apostle to Timothie, Memento, &c. Remember that Iesus Christ is risen from the dead: as if he should haue said, In this thy ministerie and office thou shalt feele manie distresses, thou shalt suffer manie temptations of the Diuell, and of men: but in all these, take vnto thee for thy succour & lastie, this notable Treacle, namelie, the meditating of the Lordes resurrection: which as in the Lorde himselte it was the victorie ouer all temptations and afflictions: so likewise in vs it shall bee the same victorie, when we shall be raised vp from the dead, by the powder of Christs resurrection. The eight is, a perfect hope, or assured perswasion of our glorious state and immortallitie. Saint

Rom. 6. 4.

1. Cor. 15.
20. 21. 222. Tim. 2.
8.

1. Pet. 1. 3

Peter saith, Regenuit nos, &c. Hee hath begotten vs againe vnto a liuelie hope, by the resurrection of Iesus Christ from the dead.

Ioh. 10.

17.

The third point of this first member is, of the power whereby the Lord was raised from the dead. Christ saith, Potestatem habeo, &c. I haue power to put away my life from me, and to take it againe. Now, in this place, God the Father is said to haue raised him vp. In these words there is no contrarietie of speech. Christ in dead raised vp himselfe, as God, that is to saie, hee raised vp the nature of his manhood, by the power of his Godhead: and the Father raised him vp, as man. To bee short, because the essence or being of the Father, the Sonne, and the holie Ghost is all one, and the selfe same, as touching their diuinitie or Godhead, their works are vnseparable. Let these things suffice to be briesly spoken, concerning the first member of this point: whereof in generall there is a double vse: to wit, that we should be confirmed and established in the knowledge of Christs death and resurrection: and that we should proue and trie in our selues a liuelie and quicke feeling of the same. In which sense S. Paule speaketh to the Romanes, where he ascribeth mortification & diuification (or for the better vnderstanding of the words, the making of vs dead, & the making of vs alime) that is to saie, newnesse of life, vnto the Lords death and resurrection.

Rom. 6. 4.
5, &c.

The second member now followeth, wherof the Apostle speaketh, sayeng: (And hath set him at his right hand in the heauenlie places.) This member containeth two Articles of our beliefe: the first is, The Lords ascending into Heauen: the second is, his sitting at the right hand of God. For his ascending thither went before his sitting there. Nowe, this ascending of the Lord was done visible. For hee was carried vp into heauen in a bodilie and naturall manner from the sight of his Disciples. For so it is saide in the Actes, Cernenti-

bus

bus ipsis, &c. While they beheld, hee was taken vp: for a clowde tooke him vp out of their sight. And from thence was he caried aboue al heauens, & placed in heauenlie places, at the right hand of God his Father: as Saint Paule sheweth in this place, and in the fourth Chapter following. The Article therefore of the Lords ascending, ought to be vnderstood of Christs true and verie bodie, and of the naturall placing thereof in heauen, least we should thinke, that Christs manhood was swallowed vp of his Godhead, as Stenckfield dreamed: or that it was extended & spread throughout all places with his Godhead, as the heretike Eutyches doted. For both their opinions doth take away the truth of his humanitie or manhood. The saieng therefore of Saint Cyprian is to be allowed, in these words: Ascendit in coelis, &c. He ascended into heauen, not where God the word was not before: but where the word being made flesh sate not before, to wit, in a bodilie place. The sitting at the right hand of God his Father, belongeth to the power of ruling, wherein the sonne being equall with his Father, doth as it were part stakes, and possesseth equall rule and regiment with him. For the right hand of the Father, becometh a diuine power, maiestie, and dominion. Wherefore, to sit at the right hand of the Father, is to be equall with the Father in diuine power, maiestie, and dominion. And because the Apostle maketh mention of (The right hand of the Father in heauenlie places,) he therefore giueth vs to note by the right hand of the Father, the place of blessednesse, happinesse, and euerlasting rest and quietnesse, promised to all faithfull beleauers, which place the bodie of Christ alreadie possesseth.

Acts. 1. 9.

But this is not against the saieng of Christ, Ero vobiscum, &c. I wil be with you euerie where, euen to the end of the world: neither doth it take away the truth of the Lords bodie and blood in the holie Supper. For Christ

Matth. 28
20.

is all whole, wheresoeuer it is his will to be. More of this matter, and that verie learned and godlie, is to be read in the Commentaries of Philip Melancthon vpon the first Chapter to the Colossians.

Psa. 68. 18

Furthermoze the fruite of either article : namelie, of the Lords ascending, and of his sitting at the right hand of the Father, is declared at large in the fourth Chapter folowing, where the Apostle expoundeth this sayeng of the Psalmist, Ascendit in altum, &c. He ascended vp on high, he lead captiuitie captiue, & gaue gifts vnto men.

Heb. 1. 14.

The third member is an exposition of the second. (Farre aboue all principallitie, & power, and might, and domination, and euerie name that is named; not in this world onehe, but also in that which is to come.) For in these words the Apostle sheweth verie notablie, what Christ, sitting at the right hand of his Father in heauenlie places, is. For, by these words, the Apostle meaneth nothing else, than to signifie Christs rule, which is noted to be exceeding great, as the Article of his sitting at his Fathers right hand importeth : and that he hath no rule, either in this world, or in the world to come, aboue that. Now, whereas Dionysius out of these words of the Apostle, maketh I wot not what orders of Angels, it is but weake. Neither is it to anie purpose to knowe, what orders of Angels, and what degrees of dignities are in Heauen : seeing that the word of God sheweth no such thing vnto vs. Onelie let this be inough for vs to vnderstand, That Angels are ministers : & (as in the Epistle to the Hebrewes is declared, ministering spirits ministers of the Churches, of Commonwealths, & of households in the world. Now, touching the words of Saint Paule, this is worth the knowing, that he maketh difference verie trimlie of degrees in dignities by these foure words, (Principallitie, Power, Might, and Domination.)

Αρχη, Principallitie, signifieth an order of the higher to the lower, from whom obedience must procede to the higher,

higher, as to the better. When therefore the Apostle saith, (That Christ sitteth farre aboue all Principallitie,) he meaneth, that Christ is Lord and King *ἐν παντί*, that is, at no mans call or commaund, to giue a reckoning of his rule. For he hath no Prince aboue him, to whom he is compelled as a subiect to be obedient, & to serue. For, as he is of one & the selfe same nature with his Father touching his Godhead: so hath he equall rule with his Father. Wherehence let euerie faithfull soule comfort himselfe against the enemies of Christ, and against all principalities of the world and of Hell: yea, let him make full accompt, that it shall one day come to passe, that whatsoeuer is alofte, shall be brought downe, and made subiect, (will they, nill they,) to the rule of Christ. Let no Christian therefore, if he loue godlinesse, become obedient, either to men or Diuels, if they commaund anie thing that is against the lawes of Jesus Christ our Prince.

Εξουσία, Power, betokeneth the right of ruling: which right is due to Christ, for two reasons. First, in respect of his nature, as he is God, whereby he is one & the same God with the Father and the Holie Ghost, to whom all things are of right in subiection. Secondlie, in consideration of the victorie, whereby he ouercame the Diuell our open aduersarie: so that Christ is aboue all, by the right of ruling both waies.

Δύναμις, Might, noteth the ablenesse of his rule, so that no force or puissance can empaire his rule, or lessen it. Whereby faith hath wherewith to encourage it selfe, in temptations, and at the point of death, against all the assaults of the Diuell. For if the might of Christ doeth ouermaster all other manner of mights, then there is no cause why the faithfull should feare the gates of hell.

Κυριότης, Domination, hath relation to all creatures,

god

Rom. 14.
11.
Phil. 2. 10

good and badde, whom Christ is able to make couch and lie at his fete, by the vertue of his power : and can constrain them, (will they, nill they,) to confesse Christ their King and Conquerour . Whereupon it is written to the Romanes, and to the Philippians, Quod omne genu, &c. That at the name of Iesus, euerie knee should bow, both of things in Heaven, and things in earth, and things vnder the earth, acknowledging his rule and power. Where vnto Saint Paule addeth the generalitie, saieing : (And aboue euerie name that is named) that is to say, aboue euerie thing, which excelleth anie manner of way, whatsoever . The diuision which followeth , (Not in this world onelie, but also in that which is to come,) is referred to the foure former members . For it importeth thus much, That Christ is far aboue all things , not onelie in this transitorie world now present , but in the euerlasting world which is to come . The prerogative therefore of souereigntie of Christ, aboue all principallitie, power, might, and domination, is not temporall, but eternall: for it stretcheth out euen to the world to come. There is no cause therefore why the faithfull should feare, least Christ being at anie time disgraced, and put beside his rule, they should suffer the iniuries, and feele the tyrannies of their enemies : or should bee pressed downe, and wrongfullie kept vnder, with the rule of some new Lord succeeding.

The fift member conteineth the largenesse of his rule and kingdome. The Apostle saith, (And hath made all things subiect vnder his feete.) For as before , he was made the seruant of all , that he might saue man, who was lost and cast away : so now , being made Conquerour, he hath all things at his commaundement and seruice : insomuch that all things are forced to fall at his feete, and to stand in aloue of his gouernment. Neither is this subiection proper to his friends and household onelie: but pertaineth also to his enemies, to all diuells, & wicked men,

men, insomuch that the verie Diuels themselues obeie Christ with quaking and trembling. Wherehence hath faith wherewith to strengthen it selfe against all the gates of Hell. For faith must be perswaded, and builded upon this sure ground, that Christ is much stronger, than that anie can or dare spoile him, and take anie thing from him against his will.

The first member containeth a certeine singular forme or manner of Christs rule and regiment, whereby he gouerneth the Church of God. For the Apostle saith (And hath appointed him ouer all things, to be the head to the Church.) Now whereas Christ is here said (To be appointed of the Father the head to the Church,) this doth neuer a whit lessen or diminish the maiestie of Christ, whereby (according to his nature, as he is God,) he hath rule ouer all things with his Father. For Christ (as Gregorie of Nice saith) is said to take or receiue that as man, which he hath naturallie as God.

By this tearme Head, is signified, both that supremacie or souereigne rule of Christ, which he alone hath ouer the Church: and also the glozie of the Church. For, if Christ be the head, and the Church the bodie, then (no doubt) great is the glozie of the Church. For, where the head is, there is likewise the bodie. For there is no middle place, whereby the head should be separated from the bodie. Whosoever therefore (besides Jesus Christ alone) taketh vnto himselfe this honour, and will be counted, called, and knowne the head of the Church, he is a right Antichrist, and one which traiterously seeketh to robbe Christ of his honour. As for that which the Popes maintainers bring, who imagine that the Church hath two heads: the one gouerning, as principall: the other obeieing as bassall: it is nothing. For the ministers of the Church of God, though some haue this degree of dignitie, or place of preeminence: other some that, for the better ordering of the Church: yet notwith-

Col. 1. 7. &
4. 7. 9.
Phil. 2. 25.
3. Joh. 1. 2.

standing, all are ministers, neither is one the others head, but fellowe seruants in the Lord. So Saint Paule calleth them which were ministers vnder him, Fellowe seruants, fellowe souldiours, fellowe workers of God, & bretheren. Furthermore, Christ is called (The head of the Church,) foure waies. First, in power and force. For, as the powers of man, comming from the head, are conueied throughout the whole bodie, by the veines and sinewes: so the faithfull, what force soeuer they haue, they receiue it from Christ. For, in that the faithfull are mortified in the flesh, and quickened in the spirit, they haue that by the power of Christs death and resurrection, who is their head. For the power and vertue of Christs death keepeth the flesh vnder in the beleeuers: and by the efficacie and force of Christs life, a new spirit is begotten in man: whereby it commeth to passe, that he walketh in newnesse of life. Secondlie, Christ is called (The head of the Church) in perfection. For he alone deserueth the praise of perfection in the Church. For all vertues in him are most perfect, from whom certeine beames (as it were from the Sunne) doe shine & shote vpon the faithfull. Thirdlie, Christ is called (The head of the Church) in merit. For he alone in the Church hath merits, wherewith he merited and deserued for vs the heauenlie inheritance. Fourthlie, Christ is called (The head of the Church) in dignitie, order and authoritie. For he alone is the Monarch of the Church, and a Prince at no mans controllment.

But least anie should thinke, that S. Paule speaketh, of Christ onelie, as of the Prince of the Church, he addeth a seuenth member, and saith: (Of the Church, which is his bodie.) Christ therfore is the head, & the Church his bodie, on whom all efficacie, force, & power floweth from the head. Here we haue to marke a verie trimme definition of the Church, whereby it is defined to be (The bodie of Christ,) not naturall, but mysticall. Of this bodie there

there are two sorts of members : to wit, dead and liuing. They are dead members, who with the outward assemblie of the Church, & visible congregation make confession of their faith, but yet are void of y^e spirit of faith: such are Heretikes, Hypocrites, & carnall Gospellers. The liuing or liuelie members are they, which being indued wth a liuelie faith, walke not after the flesh, but after the spirit, whereby they are lead: to be b^riefe, whosoever do sincerely liue in Christianitie, they are the liuelie members of Christ. As for the Turkes, vnbeleuing Jewes, & other Heathenish hearted people, they all are to be reputed & thought neither liuelie nor dead members of the Church.

Moreouer, when the Apostle saith, (Euen the fulnes of him, that filleth all in all things,) he sheweth why he calleth the Church (The bodie of Christ:) and therewithall declareth, how great the loue of Christ is towards his Church: which he calleth (The fulnesse of himselfe.) For, such is y^e loue of Christ towards his Church, that althogh he perfourme all healthfull things in all men: yet notwithstanding, he thinketh himselfe a head halt & lame, vnlesse he haue y^e Church as his bodie knit vnto him. Hereupon it followeth, that Christ is oftentimes taken for the whole Church together, ioined vnto hir head, as when it is said: Sicut enim vnum corpus, &c. For as the bodie is one, & hath manie members, & al the members of the bodie, which is one, though they be manie, yet are but one body: euen so Christ. For by one spirit are we all baptised into one bodie: that is, that we might be made one bodie with Christ, that we might grow into one bodie of Christ: that y^e whole church might be nothing els but one Christ: of which growing together, Baptisme & the Lords supper are effectuell signes. Herevnto serueth the saieng of the Apostle, Abraham dicta sunt, &c. To Abraham and his seede were the promises made. He saith not. And to the seedes, as speaking of manie: but, And to thy seede, as of one, which is Christ. Here the Apostle calleth Christ,

1. Cor. 12.
12. & 13.

Gal. 3. 16.

*Gal. 3. 28.**Ephes. 3. 6.**Gal. 2. 20.**Actes. 9. 4.*

(The whole bodie gathered together in one,) whose head and life Christ alone is: the members of whom are the faithfull, being partlie Jewes, and partlie Gentiles. This he concludeth in the ende of the Chapter moze plainlie in these words, Omnes vos, &c. Ye are all one in Christ Iesus. Herehence had these manner of speeches their vse and custome, To be made one with Christ, To be with Christ, Christ to be in vs, To be lead by the spirit of Christ, To be chosen in Christ, To be called & iustified in Christ, To liue in Christ, To die with Christ, To be crucified, buried, and rise againe with Christ. Hereto also serueth that which followeth in the third Chapter following, That the Gospell was preached and reuealed to the Gentiles, that they should be inheritours also, and of the same bodie, and partakers of the promise in Christ. Hereunto also pertaineth the words of Saint Paule to the Galathians, where he saith, That he liueth in Christ, and Christ in him. And to this also belongeth that speech of Christ: Saule, Saule, why persecutest thou me?

Now, what haue the faithfull to gather hereby? Euen to build their hope and comfort vpon this, that Christ cannot perish, of whom they are members by faith. Hereby also haue the faithfull to succour & strengthen themselves, in life, in death, and euerie daunger: because they are assured that the time will come, when Christ shalbe glorified with his whole bodie: howsoeuer his members amidst the hurlie burlies of this world be condemned, and spitefullie ouertroden. But to the end we may knowe, that Christ of himselfe needeth not this fulnesse, the Apostle addeth, (That filleth all, in all things.) For indeed, if Christ filleth and perfourmeth all in all things, then doubtles he standeth not in need of anie mans helpe herein towards this fulnesse: but so far forth as it pleaseh him, of his vnmeasurable & bottomles bountie, to vouchsafe y^e Church to be ioined vnto him, as if it were

his

his bodie. This place likewise containeth a plentiful testimonie touching Christs Godhead. For seeing it doth properlie belong to the nature of God, (To fill all in all things:) & seeing this abilitie is here ascribed vnto Christ, That he filleth all in all things:) it followeth, that Christ is true God, and in person infinite and eternall.

It is therefore well said in the Church: Christ is all in all euerie where, Christ filleth all in all, The sonne of the virginis God. For these titles are right wel applied to his person, in respect of the nature of his Godhead, not in respect of the nature of his manhood, which hath his peculiar properties, the taking awaie wherof, is the taking awaie of the truth of Christs manhood, & the ouerthrowing of the hope of our resurrection. Wherefore that saying of S. Paule to the Phi'ppians is thoroughly to be settled in memorie, *Noltra corpora, &c.* That our vile bodies shall be changed, and fashioned like vnto Christs glorious bodie.

Phil. 3. 21.

Now, if Christs manhood were turned into his Godhead (as in times past the Euty'chians wickedlie maintained, and at this daie Stenckfield traiterouslie teacheth,) there should remaine for vs no hope at all of our resurrection. Let this suffice to be spoken of this part or parcell, wherein Saint Paule setteth forth the principall points of our faith concerning Christ, and verie brieflie commendeth vnto vs the fruite of them therewithall.

OF PREDESTINATION.

Now, forsomuch as there is often mencion made of Predestination and election to euermlasting life, in this Chapter, it seemeth a necessarie labour vnto me, to adde her vnto certaine assertions or auouchments, which shall containe in them the sum of the doctrine touching Predestination: which I haue done, to this purpose that this

doctrine, which is the ground worke of our saluation, may be the moze manifest, and the thinking therevpon swæte and comfoztable to the godlie Reader, when the circumstances of the same are dueelie considered.

I.

It is verie needfull, that the Church be instructed and taught throughtlie, concerning the eternall Predestination and Election of men to the blissfull & everlasting life. For as no doctrine can minister comfozt moze abundantly, to true Chyristian consciences, than the doctrine of Predestination rightlie declared: so, nothing is moze dangerous, than to swarue and strae from the true meane and manner of Predestination.

II.

Wherefore, to the end we may not swarue and strae from the meane and manner of Predestination & Election, which the Scripture commendeth vnto vs, there must good heede be taken. For whosoever overshooteth & misseth the marke thereof, hee is carried into a perillous breaknecke, whereout he cannot recouer himselfe, except he haue succour from heauen.

III.

Some there are, which when they heare, that our saluation standeth vpon the purpose & Election of God, neglecting the true meane and manner thereof, imagine to themselves certaine dreames of the Stoikes, & fables of destinie: wherewith they both intangle themselves miserably, and leade others out of the waie daungerously.

IIII.

For it cannot otherwise be, but that hee which imagineth bookes of destinie & lucke, whereby to learne & know who shall be saued, & who damned, either swelleth with vaine hypocrisie, or pineth away with dedlie desperation.

V.

For some, laieng fast holde vpon a certaine kinde of fleshlie carelesnesse, run headlong with full libertie into all kinde of mischiefe and villanie: to themselues vndoubted destruction, to others a grievous offense.

VI.

Other some are carried into a contrarie euill: who, whiles they dreame of a particular promise of grace, against the word of God, they are plunged ouer head and eares, into the bottomlesse pit of despaire: wherein they must needs be cast alwaie for euer, vnlesse the right hand of God, raising them vp in time, they earnestlie repent.

VII.

Wherefore, seeing that we heare the myserie of Predestination commended vnto vs in the word of God: it be-
houeth vs to seeke the meane, the manner, & true cause thereof in y^e Oracle or word of God likewise: which if we haue once rightlie learned, it shall fill vs with exceeding great comfort, & shall be vnto vs not onlie a spur to prick vs forward to all exercises of godlinesse, but also an assured anchor, wherevpon to staie, euen at the pointe of death.

VIII.

Now, the meane and manner of Predestination is most true, which S. Paule sheweth vnto vs, when he writeth thus to the Ephesians, (Elegit, &c. He hath chosen vs in Christ, before the foundation of the world, that wee should be holie, & without blame before him in loue.) Againe, (Prædestinauit nos, &c. He hath predestinated vs, to be adopted, through Iesus Christ, vnto himselfe.) Againe, (Gratos nos, &c. He hath made vs accepted in his beloued, by whom we haue redemption throug his bloud. (Againe, Proposuit, &c. Hee hath purposed to gather together in one, all things in Christ.) Againe, (In quo, &c. In whom also wee are chosen, when wee were predestinate, according to the purpose of him,

Ephes. 1. 4.

Ephes. 1. 5.

Ephes. 1. 6.

7.

Ephes. 1. 9.

10.

Ephes. 1. 11

12.

which

Ephe. 1. 13
14.

which worketh all things, after the counsell of his owne will, that we which first trusted in Christ, should be vnto the praise of his glorie:) Againe, (In quo, &c. In whom also ye haue trusted, after that ye heard the word of truth, euen the Gospell of your saluation, wherein also, after that ye beleueed, ye were sealed with the holie spirit of promise, which is the earnest of our inheritance,)

IX.

Here Saint Paule most plainlie declareth the meane and manner of our Predestination, whiles he saith, that God hath predestinate vs to saluation by and in Christ. By Christ, as our mediatour and redeemer. In Christ, as in and with our head: whose members we are made by faith, which the Gospell preacheth vnto all people and persons indifferentlie.

X.

God therefore hath predestinate vs, not by registering our names in booke of destinie and fortune, as Zeno and his schollers doted: but by appointing and ordeining an assured meane and manner of saluation by and in Christ, according to the good pleasure of his will.

XI.

In this meane and manner the condition of faith is contained. For, when we are grafted into Christ by faith, we are made members of his bodie: and therefore are wee called (elect and chosen) because we are the members of Christ.

XII.

Now, how necessarie this condition is, by Gods good appointment, the testimonies are many which declare it. S. Paule reasoning of Predestination, beateth much vpon this condition, sayeng: Quid igitur dicemus? &c. What shall wee saie then? That the Gentiles which followed

Rom. 9. 30
31. 32

not

not righteousness, haue attained vnto righteousness, euen the righteousness which is of faith? But Israel, which followed the lawe of righteousness, could not attaine vnto the lawe of righteousness. Wherefore? Because they sought it not by faith, but as it were, by the workes of the lawe. This condition likewise the Apostle rehearseth in the tenth Chapter of the same Epistle, and laboureth verie much thereabout also else where: as, Si modo, &c. If ye continue grounded and stablished in the faith: Also, Participes, &c. Whose house we are, if we holde fast the confidence, and the receiuing of the hope vnto the end: Againe, Mulier, &c. The woman shall be saued, if she continue in the faith.

*Rom. 10. 2**&c.**Coloss. 1.**23.**Heb. 3. 6.**1. Tim. 2.**15.*

XIII.

The Apostle sheweth the necessitie of this condition, in his owne person, thus speaking of himselfe. Væ mihi, &c. Woe is me if I preach not the Gospel. Againe, Castigo, &c. I chastise my bodie, and bring it downe in subiection, least while I preach to other, I my selfe proue a cast awaie. If therefore S. Paule, the chosen vessell of God, duetifullie discharged his obedience towards God by faith, then (no doubt) through the want of faith he had fallen from grace, and through his owne default, become a cast awaie. To the same end driue the words of the Prophet Ieremie, in the person of the Lord, sayeng: Si poenitentiam egerit, &c. But if this nation, against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them. But if it doe euill in my sight, and heare not my voice, I will repent of the good that I thought to do for them.

*1. Cor. 9. 16**1. Cor. 9.**27.**Iere. 18. 8.**10.*

XIII.

Whereby plainlie appeareth, that Gods predestination is ratified & confirmed by & in Christ: and that therefore it requireth at our hands the condition of faith, whereby

wæ are grafted into Christ, and so numbered among the chosen.

XV.

What Pre-
destinati-
on is.

Upon the things which we haue hetherto spoken, let vs make this definition of Predestination: Predestination is the ordinance of God, whereby he hath appointed by and in Christ, before the foundation of the world was laide, according to his good pleasure, and the counsell or purpose of his will, all such to life euerlasting, as should beleue in Christ their redeemer, that they might be holie and blamelesse before him, & that they might magnifie the praise of the glorie of his grace, for euer & euer world without end. The opposite or contrarie to Predestination, is Reprobation, whereby so manie as care not for beleuing in Christ, & so manie as continue not in the faith of Christ to their liues end, are cut of from grace, banished from euerlasting life, & like bondslaues condemned to perpetuall paines. The cause of his reprobation is the sin of men, & the iustice of God punishing offenders, which fozeallowe to flee for succour to the mercie seate, which God hath vouchsafed to set befoze men, in open sight.

XVI.

Furthermoze, when we require the condition of faith, we do therewithall reprove Pharisaicall error, touching the worthinesse of persons, the prerogative of flesh, the merits of mens works, &c. Wherevpon this also followeth, That we must not iudge of this great myserie, either after reason, or according to the law. For, as reason seemeth to make the worthinesse of persons, & the prerogative of flesh, the cause of election: so the law likewise seemeth vnto Hypocrites, (but yet amisse) to make the merits of works the cause of election.

XVII.

The cause therefore of our predestination is not in vs, as the Monks thought, who were farre wide, but in God:

which

which cause the Apostle calleth (*ἡ θεοῦ βούλησις*, voluntas Dei, The good pleasure of Gods will,) And S. Augustine, *Misericordissimam Dei voluntatem*, The most mercitull will of God. Of this will of God toward men, when we are well warranted, & certeinlie assured, then haue we an vnmoouable foundation of our predestination. For (God worketh all things, after the counsell of his owne will,) as Saint Paule witnesseth.

Ephes. 1. 5.

Ephes. 1. 11

XVIII.

The most mercifull will of God, is not vnknowne, or hidden from vs: but deliuered & opened by the voice or sound of the Gospell: & in foure things chieflie it is to be seene: nanelie, In the sending of his son, In the promise, In the commandement, and In the sealing of grace.

XIX.

This sending of the sonne, is a substantiall testimonie of Gods fatherlie will towards vs, according to this saieng of the son: Sic Deus, &c. So God loued the world, that he gaue his onelie begotten sonne, that as manie as beleue in him, should not perish, but haue euerlasting life. And againe, Commendat Deus, &c. God setteth out his loue towards vs, seeing that whiles we were yet sinners, Christ died for vs. The price therfore which he paid downe, is a sufficient amends for the misdoedes of the world. For the Father himselte confesseth, That in his sonne he is well pleased, and biddeth vs boldlie heare him.

Iohn. 3. 16

1. Ioh. 4. 9

Rom. 5. 8.

Mat. 17. 5.

XX.

No man hath to thinke, that the sonne was sent into the world, to redeeme a certaine number, put a part from the rest of mankind onlie: but rather, to take a waie the sins of the whole world, according to that saieng: Ecce agnus, &c. Behold the lambe of God, which taketh away the sins of the world. For, as he toke vpon him & na-

Iohn. 1. 29

36.

Math. 18.

11.

1. Cor. 15.

22.

1. Ioh. 3. 8.*1. Tim.* 1.

15.

ture common to vs all, so with our nature, he tooke likewise our cause. For so he saith openlie of himselfe, Filius hominis, &c. The sonne of man came to saue that which was lost. Now, there were not a few handfuls of mankind lost, but all mankind, one with an other. As therefore in Adam we all fell: so the promise of the seede which should bruse the serpents head, is giuen to all Adams offspring. Hereupon saith S. Iohn, Christus apparuit, &c. Christ appeared, to destroye the works of the Deuill. Wherefore (as S. Paule saith,) Fidelis hic sermo, &c. This is a true sayeng, and by al meanes, worthie to be receiued, that Christ Iesus came into the world to saue sinners.

XXI.

Math. 22.

16, & 22.

14.

Now, in that the successe (the more pitie) is not answerable to the fathers will, who sent his sonne: nor to the desire of the sonne, who suffered punishments for mans sinne: that proceedeth from their own malice & wilfulness: for that they being bidden of a most mercifull & gentle father, to the mariage of his best beloued sonne, & might be welcome guests, cared not for comming, but vnthankfullie set at naught his kindnes: as Christ himselfe complaineth, sayeng: Multi sunt vocati, &c. Manie are called, but few are chosen: that is to saie, few beleue & bring forth fruits worthie of repentaunce. This is the cause why they are shut out of the Bridehouse, as guests not garnished with a wedding garment.

XXII.

Iohn. 6. 40*Mat.* 18.

14.

THE PROMISE OF GRACE, which in dede stretcheth vnto all, doth likewise commend vnto vs the most mercifull will of our heauenlie father. Herunto serue manie sayengs, & among the rest these which followe. Hæc est voluntas, &c. This is the will of my Father, which sent mee, that (all) which see the sonne, & beleue in him, should haue life euerlasting. Again, Sic non est, &c. So is it not the will of your Father which

is in heauen, that (one) of these little ones should perish. Againe, Deus vult, &c. It is the will of God, that (all) should be saued, and come vnto the knowledge of the truth. Againe, Deus longanimis, &c. God is patient and long suffering towards vs, and would haue (no man) to perish, but would (all men) to come to repentaunce. To this also pertaineth that place of the Prophet, Nolo mortem, &c. I will not the death of a sinner: but that he repent and liue. Hereupon saith Saint Barnard, Prodit in lucem, &c. The great counsell, which from the euerlasting, laie hid in the bosome of euerlastingnesse, is come abroad in light, for the comfort of the miserable and distressed: bicause God will not the death of a sinner, but rather that he should repent and liue.

XXIII.

This promise of grace, as it reacheth vnto all, so is it also freelie giuen, and is to be receiued by faith alone. The Apostle most plainlie auoucheth both, in the 9. 10. & 11. Chapters of his Epistle to the Romanes: where he alloweth no place at all to the prerogative of the flesh, nor to the merits of woꝝkes, & concludeth, that (Whosoever belecueth, shall not be put to shame. For (saith he) there is no difference of the Iew and the Gentile. For the same Lord of all, is rich vnto all that call vpon him.

1. Tim. 2. 4.
2. Pet. 3. 9.
Ezek. 18.
23. 32.

Esa. 28. 16
Joel. 2. 32.
Actes. 2. 21
Rom. 10.
11. 12.
Rom. 9. 33

XXIIII.

Here to serue those notable figures, which the same Apostle setteth forth, when he bringeth in Ismael and Isaac, the two sonnes of Abraham: and Iacob and Esau; the two sonnes of Isaac. Which figures are thus to be applied. In assured blessings and benefits belonging to this life, not all which are borne of Abrahams & Isaachs seede, are counted their children: much lesse in spirituall things shall they be taken for their children, which come of the loines of these holie Fathers. Wherefore, as in

the blessings or benefits belonging to this life, they onelie are reputed the children of the holie Patriarches, concerning whom they had promises: (as Abraham of Isaac, and not of Ismael: Isaac of Jacob, and not of Esau:) even so in spirituall things, they onelie are to be accounted Abrahams children, which beleue in the free promise, and not they which swell and are proud of the prerogative of the flesh.

XXV.

Rom. 9. 16

As for the Apostles conclusion, it hath none other meaning: Non est igitur, &c. It is not therefore in him which willeth, nor in him which runneth, but in God which hath mercie. Of which conclusion, this is the true and perfect meaning without doubt. It is not in him which willeth, nor in him which runneth, to wit, according to the flesh: because the will of the flesh, and the running of the flesh, staie vpon the prerogative of the flesh, and the merits of workes: and therefore they are flat against the mercie of God, and the merite of Christ. But it is in him that willeth, and in him that runneth, according to the promise, that is to saie, of him which beleueth: because, all things are possible to him that beleueth. For this will, and this running commend the mercie of God, & rest onelie vpon the mercie promised in Christ. What followeth herevpon: Euen that which the Apostle hath set downe: namelie, That the children of the promise, and not the children of the flesh are heires.

Mark. 9. 23

XXVI.

Rom. 4. 12

Gal. 3. 7.

Now, who are the children of the promise? Forsooth, as manie as beleue in the promise, as Abraham did beleue. For the Apostle nameth them the children of the promise, Qui insistant, &c. Which walke in the steps of Abrahams faith. And he saith yet againe; Scitote, &c. Knowe you therefore, that they which are of faith, the same are the children of Abraham. If they be children, then are they also heires, according to the promise.

XXVII.

XXVII.

They which denie this grace of God reaching unto all, (so much as belongeth to the fatherlie will of God,) besides that they set themselves against Saint Paule, and heane and shoue to shake in sunder the consent of the whole scripture, they offend most grievously otherwise. For, first of all, they make God a respecter of persons: & againe, they imagine in God two contrarie willes.

XXVIII.

But that God is no respecter of persons, there are manie places of scripture which giue manifest p^{ro}ofe. For God doth alwaies allow the good cause, & evermore condemneth the euill cause: according to this rule, Fideles, &c. The Lord keepeth the faithfull, as for the proud, he will paie them their hire. Nothing therfore is more certaine, than that God receiueth the repentaunt to grace and fauour: contrariwise, that he giueth ouer the vnrepentaunt, setting apart all respect of persons.

Psa. 31.23

XXIX.

Now, whereas it pleased Gods will, that Lazarus should begge, & that Ioseph should be a Lord or Prince in Aegypt: this doth not p^{ro}ue that God hath anie respect of persons. For the hauing of respect of persons hath place in iudgements, where equall things are giuen to vnequall persons: and vnequall things to equall persons. Now, seeing that God reckoneth still vpon this rule of iudgement, That he would saue (all) that beleeue in Christ, and punish with everlasting paines, (all) such as set light by his sonne, and lie soaking in their sinnes, there is (I thinke) no respect of persons in God.

Tvvo
faithfull
persons,
the one a
beggar,
the other
a Lord.
&c.

XXX.

Furthermore, that there are not in God cōtrarie wils, hereby it is manifest: bicause, as he is most true: yea,
even

euē truth it selfe, so he cannot alway with a double heart, but vtterlie condemneth it. Whereas therefore it is thus written, God will that (all men) be saued: Againe, God will that (none) perish, but that (all) repent: the contradictories of these propositions, are at no hand to be allowed, which are these: God will that (not all men) be saued: God will that (some) perish, and that not (all) repent.

XXXI.

How then commeth it to passe (thou wilt saie) that manie are damned, seing God will haue (all) saued? If we haue an eie to the purpose of God in our creation, and of sending his sonne into the world, then we shall see indeed that the will of God is, that (none) should perish. But if we looke againe to the euent or successe, we shall see that the will of God is, that (all) vnrepentant, (all) wilfull, stubborne, and maliciously minded persons shall perish. An earthlie father would gladielie haue all his children inherite: for this is the true fatherlie loue in a good father after the flesh. But if he perceiue anie of his children so froward, unrulie, disordered, & disobedient, that neither rebukes with words, nor the smart of the whip, or such like sharpe correction will make him amend, the wise father putteth him by his inheritance, and reckoneth him no more in the number of his children.

XXXII.

*Deut. 21.
18. 19. 20.
21.*

Of this thing we haue a paterne befoze vs in Deuteronomie, where the Lord saith thus: Si genueris, &c. If anie man haue a sonne that is stubborne and disobedient, which will not hearken vnto the voice of his father, nor the voice of his mother, and they haue chastened him, and he would not obeie them: Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth, and shall saie vnto the Elders

of

of his citie: Filius noster iste, &c. This our sonne is stubborn and disobedient, and he will not obeie our admonition: he is a riottour, and a drunkard. Then all the men of his citie shall take him, & stone him with stones vnto death, &c. Will not the Father here haue his sonne stoned with stones euen to death, though nature should moue him fatherlie to loue him? After the same manner dealeth God. For God, of his fatherlie goodnesse, would haue (all) made heires of euerlasting life: but yet notwithstanding, he hath appointed the stubborn and obstinate their portion, euen perpetuall punishment.

XXXIII.

Wherefore we must heedfullie make a difference betwene the fatherlie will of God, which the Diuines call, (Antecedent: that is, going before,) and that will of his which followeth the wilfull stubbornesse of men, which is also called (Consequent: that is, following after.)

XXXIII.

The commaundement (for this is the third thing, wherein we haue set forth the will of God towards all men) commendeth likewise vnto vs, the true fatherlie will of God towards all. For it cannot be, that the will of God should wrestle with his commaundement. Wherefore, when he biddeth the whole world heare his sonne, his will doubtlesse is, that all should heare him, & his will is by hearing they should haue faith. For the preaching of the Gospell requireth faith. Gods will also is, that such as beleue should be saued. Besides this, the sonne, who is the wisdom of his Father, sendeth out his Disciples throughout the whole world, with this commaundement, Ite in mundum, &c. Goe ye into all the world, & preach the Gospell vnto (euery creature.) He that shall beleue and be baptised, shall be saued: but he that will not beleue, shall be damned. This commaundement, for so much

Luke. 16.
15. 16.

Math. 11.
28.

as it reacheth vnto all, plainlie proueth, that Gods will is to haue (all men) saued: but yet vpon the condition of faith, as the promise ioined to the commandement declareth. The Lord straieth his voice, crieng: Venite, &c. Come vnto me all ye that are wearie and laden, and I will ease you. Here doe both: namelie, the commandement and the promise testifie, that the will of God is fatherlie, that (all) should come to Christ calling them, and that (all) should obtaine in him their saluation.

XXXV.

This therefore is boldie and vndoubtedlie to be built vpon, that the eternall and vniuersall commandement of God, is an vndeceivable witnesse of his will towarde all men. Seeing therefore he commandeth all to heare his sonne, and to beleue in him: his will surelie is thereafter, that all should heare, that all should beleue, that all should be iustified, that all should be sanctified, and that all should be saued. Be it farre from a Christian heart to thinke, that God forgiveth all men outwardlie and in words: and hath an other will and secret meaning of his owne inwardlie.

XXXVI.

Ioh. 6. 44.

Rom. 10.
17.

But one or other will saie peradventure: Faith is the gift of God, and the worke of the holie Ghost: Ergo, no man can beleue, but he which receiueth faith from aboue. Againe, No man commeth to the sonne, vnlesse the Father drawe him. This (I graunt) is verie true. But when Saint Paule saith, Faith commeth by hearing, and hearing by the word of God, he meaneth that the preaching of the Gospell is the ordinarie instrument to obtaine faith: wherein God (according to his promises) will be faithfull and effectuell, & will drawe and knit vs vnto his sonne by the word and the spirit.

But

But manie, when God draweth them, set shoulder against him, whom they maie as well (I wisse) obeie. This is plainlie proued by the complaint of Christ, lamenting and weeping ouer the Jewes, for their frowardnesse: Quoties volui, &c. How often would I haue gathered thee together, as the henne gathereth her chickens, and thou wouldest not? The like stubbornesse, and wilfull obstinacie, Saint Stephen casteth in the teeth of the Jewes in his time, saieng: Duri ceruice, &c. Ye stiffnecked and of vncircumcised hearts and eares, ye haue alwaies resisted the holie Ghost. And the Lord by his Prophet Esaie saith, To daie, &c. I haue stretched out my hands all the daie long, to a stubborne people that haue resisted me. By this selve same testimonie of authoritie, Saint Paule sheweth the rebellion of the Jewes, which he proueth to be the cause of their casting off. And although our minde, whiles it is enlightened, prepared, altered, chaunged, disposed and ordered, is the patient or sufferer: yet notwithstanding, in respect of consent and agræment, our will being taught by the word, and strengthened by the holie spirit, is the agent also or doer.

Math. 23.

37.

Luke. 13.

35.

*Act. 7. 51**Esaie. 56.*

2. 3. &c.

Act. 13.

45. 46. 47.

XXXVII.

Hereunto serueth the example which Saint Augustine setteth downe, of Nabuchodonosor and Pharaoh, in these words: Quantum ad, &c. In respect of their nature, they were both men: in respect of their dignitie, both Kings: in respect of their cause, both keepers of Gods people in captiuitie: in respect of their punishment, both gentlie admonished and warned by chastisements. What then made their endings diuerse? Forsooth this, because the one feeling Gods hand, mourned in the remembrance of his owne sinne and iniquitie: the other wrestled with free will

against the most mercifull good pleasure of God.

XXXVIII.

But here speciall heede must be taken, least anie through wantonnesse and long custome of sinning, abusing the gentlenesse and long suffering of God, calling them to repentaunce, purchase vnto themselues Gods heauie iudgement, that in his wrath he forsake them, and giue them ouer into a reprobate minde. When this is come to passe, men ware deafe, and hard of hearing the word of God, drawing to themselues such a vse and necessitie of sinning, by their owne will, that they can doe nothing else but sinne. For it farcth with them, as with him, that pitcheth himselfe headlong from the toppe of a steepe hill, which deede being once done, there is no calling of it backe againe, because it is past recouerie.

XXXIX.

We must therefore in time obeie the voice of God calling vs, we must repent and walke warilie (as the Prophet giueth vs counsell) before our God. For, he that refuseth to heare God, calling vs by his ministers, runneth with full raine, into the punishment of wilfull obstinacie: whereupon followeth, that he, being more and more fast bound with the chaines of sinne, till at length he become senselesse and sorrowlesse, and so turne topsie tozue all the meanes of saluation. Here therefore that common verse hath fit place:

If thou to daie vnmeete be thought,
To morrowe doubtlesse much more nought.

XL.

The sealing of grace commendeth vnto vs most manifestlie, the fatherlie will of God: for this followeth in the fourth place among those markes & tokens, which set before our eies, how fatherlie the will of God is towards all men. For, whiles he biddeth (all nations) to be bapti-

sed,

sed, hee will also (no doubt) that his grace and most mercifull will be sealed vnto (all nations.) For he would neuer call (all nations) to Baptisme, but that his will is to giue saluation to (all nations) which he sealeth with Baptisme. For this is an vnmouable sequele. God offereth saluation vnto (all:) Ergo his will is that (all) be saued.

XLII.

Now, in that Baptisme is but onelie literall in manie, this commeth not to passe by the counsell & will of God, who giueth his grace truelie, and sealeth the same in deede by Baptisme: but through the default of men, who shrinke shamefullie from the couenaunt which they made with God in Baptisme.

XLII.

For, as God promiset, and sealeth his promise with Baptisme: so it is mete that man, on the other side, haue faith in this behalfe. For, in euerie couenant, either partie must and shall keepe the conditions and appointments of the couenant. And for that cause S. Peter defineth it, A good conscience making request to God. For God in giuing Baptisme, promiset grace: now, a conscience in faith agreeable, resteth vpon the couenant, being well assured of Iesus Christs resurrection.

1. Pet. 3
21.

XLIII.

Seeing therefore these proofes doe most plainlie laie before vs the fatherlie will of God, which is the cause & groundworke of our Predestination & election, requisite it is that we haue a stedfast beliefe of our saluation, and that we betake our selues to the fatherlie will of God (as to a most strong & well sensed tower) exprest & shewed vnto vs, In the sending of his sonne, In the promise, In the commaundement, and in the sealing of grace: not passing a point for the opinions & decrees of the Stoikes, touching Fortune or destinie, though they haue iollie wise fellows for their maintainers.

XLIII.

Furthermore, Saint Paule maketh two endes of our predestination & election, writing to the Ephesians: where of the first is, (That we should bee holie, and without blame before him,) that is to saie, that we should giue our selues to holinesse & harmelesnesse, & should alwaies haue before vs a good minde, purpose, and honest endeavour: the last, (That the glorie of his grace might bee praised of vs for euer.)

XLV.

It remaineth now, that we speake somewhat of the vse of the most sweete doctrine of Predestination and Election, which is of two sortes, as maie be gathered out of Saint Pauls Epistles to the Romanes & Ephesians. The Apostle therefore writeth to the Romanes concerning Predestination, that he might conclude out of the cause, the manner & meane, and the condition also of Predestination, that the prerogative of the flesh, & mans merits, are no kinde of cause of saluation. The Apostle therefore ouerthroweth the prerogative of the flesh, & all merits of men, that the mercie of God in Christ Iesus, might take place, and that a waie of saluation maie bee made vnto all such as refuse not to beleue in Christ. In his Epistle to the Ephesians, he hath the same matter in hand, to the end he might shew, that the Gospell of Christ, is no new vpstart doctrine, set abroch of the Apostles: but that the same was laid vp and kept in the bosome of God himselfe, before the world was made, and in due time opened and deliuered to the world.

XLVI.

Besides this double vse, whereof the first serueth to confirme righteousness freele giuen, and grace stretched out & offered vnto all: the last, to commend the ancientnesse of the Gospell: there is yet another vse, (which

Saint

Saint Paule toucheth in his Epistle to the Romans) That the godlie maie be bolde, that no crosse, no affliction, no miserie : to bee short, nothing whatsoeuer is able to hinder or let the saluation of the beleeuers, which is builded vpon the eternall ordinance of God.

Rom. 8. 33
34. 35.
&c.

XLVII.

From hence springeth an exceeding greate comfort in the agonie of death, and an unspeakable reioicing : inso-
much, that the partie which lieth gasping, and drawing to his long home, maie saie, as it were in triumph : In Domino, &c. My soule trusteth in the Lord, I will not be afraide. My Christ is the vanquisher of death, in him will I triumph.

Psal. 57. 10

XLVIII.

Hereunto serueth that saieng of the Prophet Dauid, Viriliter agite, &c. Plaie the men, bee constant, and let the hearts of all you, which hope in the Lord, bee strengthened. For the Lord keepeth all them that loue him.

Psal. 27.
14.
Psal. 31.
23, &c. 24

XLIX.

To staie heere: this vse which confirmeth vs in anie kinde of crosse, and comforteth vs in the agonie of death, then indeede entereth his roome, when we feele that wee are in Christ, and that Christ is in vs.

L.

Wherefore, according to Saint Paules aduise, we must take a triall of our selues, Vos ipsos tentate, &c. Procure your selues (saith he) whether ye are in the faith: examine your selues. Knowe you not your owne selues, how that Iesus Christ is in you?

2. Cor. 13.
5.

LI.

These words of the Apostle teach vs a most certaine and assured manner of trieng our selues, which is,

to

to proue and examine, whether we are in the faith, & whether Christ dwelleth in vs. Which prouing (doubtlesse) cannot from elsewhere procéde, than from the effects and working of Christs spirit. For they that are lead by Christs spirit, are his: and they that are lead by Christs spirit, thinke, loue, followe, and excercise in life, the things that are of Christ, esteeming nothing more precious, than so to order and frame their liues, as that God should like well and allow of them. Herebpon ariseth that sharpe combat of the spirit against the flesh, neuer ceassing in the godlie.

LII.

1. Tim. i.
18. 19.

To this also belongeth the saieng of Saint Paule, Milita, &c. Fight a good fight, keepe the faith, and a good conscience. For these are most assured testimonies that Christ dwelleth in vs. For, where faith is, there the conscience is cleansed from all dead works. Wherefore, both a good conscience, and a godlie purpose are vndoubted warrants of a sincere faith. Contrariwise, where the conscience is besmeared with sinne, and an euill purpose of doing amisse, there is no faith at all, but a kinde of Hypocriticall bragging of faith peraduenture, which to bee most vaine and foolish, the works themselues springing from the same, doe sufficientlie declare, and Saint Iames also saith no lesse.



THE SECOND CHAPTER.

THE SVMMME OF THE SE- cond Chapter.

It pleased God to quicken and make alieue in Christ, by grace through faith, not the Iewes onelie, a people dead to sinne, and the children of wrath: but also the Gentiles, which in times past were not of Gods housholde: taking away all difference betwixt the Iewes and the Gentiles, and making peace betwixt them both: which he hath done to this end, that he might shew unto all ages and posterities his plentifull and euerlasting grace towards the faithfull, who are builded vpon the foundation of the Apostles and Prophets, Christ being the corner stone. And thus more brieuely: God vouchsafeth to take the Iewes and the Gentiles, great sinners, to grace and fauour, for his sonnes sake Christ Iesus.

THE ORDER OF THE SE- cond Chapter.

The beginning of this Chapter doth fitly agree with the end of the Chapter going before. For the Apostle here applieth a generall doctrine to the Iewes and the Gentiles: that is to saie, turneth ouer the generalitie, to the specialties. For, in this Chapter he repeateth in particular, that which in the former Chapter he sette downe in generall: howbeit, in an other forme and manner of speech, for the more approuing of the matter, and giuing of it greater force. Now he useth a comparison of the state of man, which is of two sortes: namelie, of the former, to wit, before grace: and of the latter: that is, vnder grace. Before grace, men were dead in their transgressions and sins, vnder grace they were quickened & made alieue by Christ, through faith. This comparison first of

all, as in the proposition, he applieth vnto them both : afterwards, he turneth it both to the Jewes , and also to the Ephesians: adding therevnto a certaine short Aphorisme, wherein he laieth wide open the summe of saluation. Then he applieth the same comparison moze at large to the Gentiles, vnder the name of the Ephesians: declaring how the Gentiles, who in times past were straungers from the Common welth of God, are made Citizens with the Saints, and of Gods household: all which is wrought by the crosse of Christ, the vertue and power whereof is made knowne vnto men , by the preaching of the Gospel. Lastlie, he ioineth heere withall a conclusion, with a notable enlargement. All these things tend wholie heere vnto, that the Ephesians might esteeme and thinke of the grace of the Gospel, according to the worthinesse therof, least they being made partakers of so heauenlie a myste- rie, should vnadvisedlie fall awaie from it againe.

THE EXPOSITION OF THESE
cond Chapter, with the obseruation of doc-
trines therein contained,

Verse. 1. & 2.

1 And you hath he quickened, that vvere dead in trespasses and sinnes.

2 Wherein in time past, ye vvalked, according to the course of this vworld, and after the Prince that ruleth in the aire, euen the spirit, that now worketh in the children of disobedience.

And you when you were dead in the trespasses and sinnes wherein you walked, according to the trade of this world, after the Prince that ruleth in the aire, euen the spirit, which now worketh in the children of vnbeliefe.



Although the wordes of this speach or sentence, stand out of order: yet notwithstanding there is no disorder of matter. Wherefore, to the intent it maie be perfect and full, the nominatiue case and the Verbe, must be fetcht out of the
words

words which followe, after this maner, (God the Father hath quickened you together with Christ, when you were dead in sinnes.) Now let vs weie the sentence well. In the ende of the former Chapter, the Apostle calleth Christ, (The head of the Church :) and here he placeth the Ephesians vnder Christ the head, that they might aduisedlie cōsider, to how great dignitie & glorie they are called, by the gospel. Now, y this passing great benefit might become more swæt to the Ephesians, he setteth downe a comparison of a double state, common to the Iewes and the Ephesians, that is to saie, the Gentiles. The former state is of them both before their conuersion: the latter after their conuersion. Before their conuersion, S. Paule auoucheth, that they both were dead in trespasses & sinnes. After their conuersion, he saith, that they were discharged from the guiltinesse of their sinnes, and were quickened in Christ. By (Trespases) vnderstand the beginnings as it were of sinnes: and by (Sinnes) the custome of sinning. And that the Ephesians were dead in trespasses and sinnes, before their conuersion, he proueth by two reasons. For, he sendeth them both to experience or proufe, and also to the cause and Prince of all euill and mischief. Experience would not suffer them to be ignorant, how defiled and vncleane they were (According to the course of the whole world,) being indeede plunged ouer head and eares in the bottomlesse pit of sinnes. For (According to the course of this world,) signifieth the trade, fashion, custome, and vse of this worlde, which delighteth in nothing else but in sinnes.

They are not said, in this place, (To bee dead in trespasses and sinnes) whose sinne is put out: but they whom sinne hath wounded & slaine, as guiltie before the iudgement seat of God. The Apostle speaketh of spiritual death, which is a separation of Gods spirit & grace from man. From whence also y death, which we call the first

death: to wit, the departing of the soule from the bodie: and the second death, which is death euerlasting doe procede. Let vs now see what doctrine is ministred vnto vs out of this place.

First, we learne herehence, that men destitute of Gods grace, can doe nothing else but sinne, in euerie thing that they take in hand. Secondlie, that Sathan hath full swaie in the children of vnbeliefe: that is to saie, in them which beleue not the Gospell. Thirdlie, that the life and conuersation of men, is a testimonie and witnesse, by what spirit they are lead, whether by the spirit of God, or the spirit of the Diuell. Fourthlie, that such as beleue in Christ, are set free from the tyrannie of Sathan, that hee hath no power ouer them, to egge them, as hee list, to this sinne and that.

There are two causes of sinnes noted here, to wit, (The course of this world,) and (The Prince that ruleth in the aire.) But of these I will speake hereafter, when I shall ioine vnto these, other causes also, as the words of the Apostle shall moue me: to the end wee may haue all the causes of sinnes in the vnbeleuers noted together, and so with the greater diligence take heede of them.

Verse. 3.

3 Among whom we also had our conuersation in time past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde: and were by nature the children of vvrath, as well as others.

Among whom likewise all wee were sometimes conuersant, in the concupiscence of our flesh, dooing the will of the flesh, and of the minde, and we were by nature the children of wrath as well as others.

This is spoken by waie of application, and serueth to this end, that the Ephesians looking vpon the Iewes, as vpon a paterne or example, might hope well. For, seeing y^e Apostle saith, That the Iewes were no lesse giuen to
the

the lewd lusts of the flesh, and vnto doing the will of their wicked thoughts, whereby they became the children of wrath, by the like corruption of nature which reigned in the rest, than the Ephesians or other Gentiles, and yet affirmeth that they were taken to grace, and receiued into fauour, it putteth the Ephesians in good hope & comfort, that they should be receiued into fauour also, and be saued, through the selfe same goodnesse of God.

Wherehence let vs learne the vse of such examples as the holie scripture commendeth vnto vs. For they (to speake brieslie) besides the doctrine which is to be gathered by them, set before our eies, Gods iudgement and his mercie, that we might be instructed and taught, hauing such godlie examples of them both, in present view.

(The lust of the flesh) is that, which springeth from the corruption and naughtinesse of the flesh, that is, of originall sinne. For heere this word (Flesh) signifieth the whole man not yet renewed. In the (Flesh) dwelleth (Lust,) whereby man is egged to do those things, which the flesh and the wicked thoughts of the same doe like. The Apostle in this place saimeth to make two parts of a corrupt and naughtie nature, to wit: *τὴν σὰρκα, καὶ τὴν διάνοιαν*; that is to saie: the flesh, and the minde, or the vnderstanding part. By the first is meant that part of the minde, which the Philosophers call, *τὸ ἄλογον*, the appetite, or desire, which is void of reason. By the last, that part which they name, *τὸ λογικόν*, the reasonable part. Wherebpon it cometh to passe, that the whole man, before the grace of regeneration, is by nature, that is to say, not by custome and imitation, but by necessitie of birth & conception, after the fall of our first parents, the childe of wrath, that is to saie, by the iust iudgement of God, angry and displeased with him, guiltie of euerlasting death, through sinne. For the childe of wrath is Passiuelie taken, and not Actiuelie. For, he is not heere said to be the

childe of wrath, which is angrie : but he which suffereth anger by desert, and therefore is appointed vnto punishment. Also before, the childe of wilfulnesse and stubbornesse is Actiuelie taken : for it signifieth one that is forward, malicious, disordered, and a wrestler against the word of God and his will. It is to be noted therfore, that this word Filius, Childe, ioined with Genitiue cases of Nomes appellatiues, is sometimes Actiuelie taken, that is to saie: signifies a man giuen to that proprietie or qualitie, which by the Genitiue case is expresse: & other sometimes againe, it is Passiuelie taken, that is to saie, signifieth him that is made subiect to suffer that thing which the Genitiue case declareth. In this place let vs first of all marke, how miserable our state and condition is without Christ. For, we are carried a maine into all kinde of sin and wickednesse, euen as the lust of the flesh moueth vs, & not onlie summoned, but also tried & found guiltie before Gods iudgement seate, as offenders deseruing the wrath of God, and eternall death. Let this thinking vpon our euill case admonish vs, how swete the Lord is, and how comfortable his word, who by his grace deliuereth vs out of these daungers, and remoueth vs into his glorious kingdome. Besides that we haue said, by this and the former part we maie gather the causes of sinnes bearing full swaie in the world, which keepe order in following one another.

The first is the flesh it selfe. Now this word (Flesh) is diuerslie taken in the Scripture. For, sometimes it hath a proper, and sometimes againe a figuratiue or borrowed meaning. When it is properlie taken, it signifieth the fleshie substance of liuing creatures: as when Saint Paule saith thus, Non omnis caro eadem, &c. All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birdes. It is figuratiuelie taken also, sometimes by the figure Synecdoche, and signifieth the

whole

whole man, as in that place of Saint Paule, Vt non, &c. That all flesh maie not boast, that is to saie, man or anie other living creature : as in that place also of Genelis, Finis, &c. An ende of all flesh is come before me. Sometimes by the figure Metaphora : for as the flesh doeth properlie signifie, a thing sensible, which maie be sealt and scene : so Metaphoricallie it signifieth the outward she we or appearaunce of things : as in that place, where it is said : Vos iudicatis, &c. Ye iudge after the flesh. Sometimes by the figure Metalepsis : for, because the flesh is soft, it is otherwhiles taken for soft, and set against hardnesse : as in that saieng of the Lord, Auferam, &c. I will take from their flesh, their stonie heart : and I will giue them a fleshie heart : that is to saie, a soft heart, not resisting God, but beleueing in the word of God. Sometimes by the figure Metonymia, for something to him belonging, and that diuerlie : otherwhiles for the iudgement of reason, as in that saieng, Caro & sanguis, &c. Flesh and bloud, hath not opened this vnto thee, that is to saie, by the iudgement of reason thou perceiuest not, that I am the Sonne of God, and the true Messias. Sometimes for the beginning of mans corrupt nature : that is to saie, for originall sinne, as in Saint Pauls Epistles euerie where maie be scene : *φρονιμα τῆς σαρκὸς ὁ θάνατος* : that is to saie, The wisdom of the flesh is death. Againe, Si secundum, &c. If ye liue after the flesh, ye shall die. And in that speech of the Lord, Quod natum est, &c. That which is borne of the flesh, is flesh. And in this sense is the word (Flesh) taken, when we make it the first cause of sinnes, reigning and ruling among men. Against this is set, as it were flat contrarie, the spirit of the new borne : that is to saie, a motion or working, which the holie spirit stirreth vp in the hearts of the beleuers, which is the first cause of godlie purposes and exercises in men.

1. Cor. 1.

19.

Gen. 6. 13.

Ioh. 8. 15.

Ezek. 11.

19. G

cap. 36. 26

Math. 16.

17.

Rom. 8. 6.

Rom. 8. 13

Ioh. 3. 6.

The second cause of sinnes swaieng in such sort, is the lust of the flesh, whereby the flesh, or originall sinne is made lustie & effectuall to bring forth verie ill fruits. The force of this lust all men feele & trie in themselves. Against this is set, as flat contrarie, the lust of the spirit, which hath place onelie in the godlie, and in such as haue chaunged their copie by repentaunce: and this is the second cause of godlie purposes and exercises in the good.

The third cause of trespasses and sinnes is the vnderstanding, or (as Saint Paule saith) *ἡ διανοία*: that is, the minde: when the minde or vnderstanding being tainted, & raised vp of lust, beginneth to talke and reason with it selfe of those things, whereunto the lust moueth and pricketh it. Against this is set (as flat contrarie) the vnderstanding of the spirit.

The fourth cause of sinnes and offenses is, the will of the flesh, and thoughts of the same: as Saint Paule saith. And although the will sometimes replieth vpon the reasoning of the flesh: yet notwithstanding, in them that are not new borne, it is violentlie caried away (yea verie often) with the force of the flesh: euen as a Winnesse or small Barke is with contrarie windes and weather, though the mariners doe what they can for the safegard of the same. *Pereto serueth the saieng of Medea: Lau- do meliora, &c.*

The better I allow as true,
But yet the worst I will ensue.

Against this will of the flesh, and the thoughts of the same, is set (as flat contrarie) the will of the spirit, commanding things, which the flesh can in no wise auaile with: and this is the fourth cause of godlie purposes and actions in the good.

The fift cause of sinnes is, (as Saint Paule saith,) *ἡ κοινὴ τοῦ κόσμου τῆς τῆς*, The common course of this world: that is to saie, the peruerse and froward fashions of this world,

world, infinite offenses dailie giuen, and examples of most mischieuous deedes without number. This euill custome of the world, is a kinde of fodder & sustenance of sinne: wherewith manie among them that were minded to feare God, being fedde fat, ware wilde, and kicke by the heele against him. Wherehence springeth this, that the euill manners of parents, is the euill bringing vp of their children. For, whiles men doe amisse, and liue after the manner of the multitude, they excuse themselves by example, as they in olde time did, who setting good Noe at naught, were paid home at length, feeling in the flood due punishment for their disobedience. Against this froward and wilfull wicked world, maie be set (as flat contrarie) as well the examples of holie Angels, and other Gods good creatures in heauen: as also of Saints and holie people, which esteemed nothing more pleasant, nothing more precious, and nothing better in their life, than to be obedient vnto God by faith.

The first cause of sins ouerrunning the world, is (The Prince that ruleth in the aire,) that is to saie the Diuell. For he, as the holie historie beareth witnesse of traitorous Iudas, entrench into mens hearts, and pulleth them forward into diuers sinnes and offenses, that they should not be saued. Against him (as flat contrarie) maie be set the Prince that ruleth in the Church, Christ Iesus, who giueth his holie spirit to them that aske it. And he is the first and chiefeest author: yea, the cause of causes of all godlie purposes and exercises whatsoeuer, in them that are turned, and become new creatures.

Hetherto we haue shewed, what be the causes of trespasses and sinnes ouerspreading the world, against all which, the onely & sauereigne remedie is Faith in Iesus Christ. This is the victorie which overcommeth the world, euen your faith. In this are contained the causes of doing good deedes, which causes I haue alreadie rehearsed: in this is Christ the conquerour of the kingdome

Psa. 109. 7

Math. 27.

4. 5.

Mark. 14.

21. 43. 44.

45.

Luke. 22.

22. 47. 48.

Ioh. 17. 12.

Eccl. Chap.

18. 3. 4. 5.

Eccl.

Att. 1. 16

17. 18. & c.

1. *Ioh.* 5. 4.

of darkenesse possessed : in this we are made new men, and regenerated : by this a new spirit, wherewith we withstand the flesh, is obtained: finally, by this the whole bodie of sinne is stricken dead and mortified.

Verses. 4. 5. 6. & 7.

4 But God, which is rich in mercie, through his great loue, vvherevvith he loued vs,

5 Euen vvhen vve yvere dead by sinnes, hath quickened vs together in Christ, by vvwhose grace ye are saued,

6 And hath raised vs vp together, & made vs sit together in the heauenlie places, in Christ Iesus,

7 That he might shew in the ages to come, the exceeding riches of his grace, through his kindnesse to vvards vs in Christ Iesus.

But God, which is rich in mercie, for the great loue sake wherewith he loued vs, euen when we were dead by sinne, hath quickened vs together with Christ. (For by grace are ye saued) and hath made vs sit together in heauenlie things in Christ Iesus, that he might shew in times to come, the abundant riches of his grace, in kindnesse to vs vvard in Christ Iesu.

This is an amplification or enlargement, and an Antithesis or opposition, whereby the common state of the Iewes and Gentiles vnder grace is declared. Before, the Apostle spake severallie of them both: now he comprehendeth and putteth them both together, that he might shew the equall condition and state of them both. The summe of the sentence is this. As God made the Iewes partakers of heauenlie glorie, euen thorough his mere grace & goodnesse: so did he also the Gentiles. But the Apostle, to the ende he might enlarge his speech, amplifieth the same according to his manner, by the place of causes and effects: rehearsing the selfe same things here, which he spake in the first Chapter touching this mysterie. For in the first place he setteth downe the principall ground, or chiefe cause of our restitution and recouerie: to wit, the mere mercie of God, wherewith he loued vs in Christ.

Christ. After that, he maketh mention of the fruites of this mercie, which is of three sorts: namely, of life, of resurrection, and of heauenlie grace in Christ. For the life of Christ, his resurrection, and his sitting in heauenlie places, is a certeine assurance, a pledge, and merit of our life, our resurrection, and heauenlie grace. For seeing we are the members of Christ, we shall be partakers of the same happinesse and glorie with our head. And as the Apostle maketh Christ the meane, by whom these so great benefits are conueied vnto vs: so he maketh the declaring of Gods grace towards men, the end of these benefits, giuen and bestowed vpon vs. Neither is this a declaring of Gods temporall goodnesse, but an vnspeakable token and signe of his perpetuall goodnesse. For, that which Christ once did, that remaineth for euer, as an assured warrant of Gods goodnesse towards vs. Now, touching that which is inclosed in a Parenthesis, (By grace ye are saved,) it is indeed a verie short saying, howbeit the same containeth the whole summe and cause of all Gods good graces, poured vpon vs through Christ: the benefit it selfe, is (Saluation:) the cause is (Grace:) that is, the honour of God, which is grounded in Christ, and from him conueied vnto vs, as from the head to the members. Here againe is commended vnto vs a generall doctrine of the Church of God: to wit, that vnto God alone, for Christ his sonnes sake, our redemption is to be ascribed. By which doctrine, their vanitie is disproued, who referre the benefit of our saluation to mens workes & merits, either going before, or following after, or ioined with iustification. But this doctrine is treated vpon more at large, in the point or discourse following: and it is amplified by it owne proper causes, vnproper causes put apart.

Verses. 8. 9. & 10.

8 For by grace are ye saved, through faith, (and that not of your selues: it is the gift of God!)

By grace are ye saved through faith (and this is not of your selues, it is the gift of God,) not of workes, least any man

9 Not of vvorkes, least anie man should boast himselfe.

10 For we are his vvorkemanship, created in Christ Iesus vnto good vvorkes, that vve should vvalker in them.

should boast. For we are his workmanship created in Christ Iesus vnto good vvorkes, which God ordein'd (or prepared) before, that we should walke in them.

Here the Apostle gathereth as it were into one Aphorisme, the whole matter which hetherto he hath handled: to the ende it maie the better be sene, and that the circumstances and causes also being placed together, might the easier be bozne in remembzaunce, and vnderstood. first therefore he setteth downe (Grace) whereby God taketh vs againe vnto him, of his mere mercie, for Christs sake, who is the matter of our saluation. The effect of this grace, he maketh to be (Saluation:) that is, our iustification, and our glozification. He addeth the instrument whereby the same is receiued, even (Faith.) For by faith we receiue the promise of saluation which the Gospell doth present and offer vnto vs.

Rom. 11. 6

But bicause false Apostles, sworne enemies to grace, haue for the most part attributed the benefit of saluation to the vvorks of men: the Apostle disproueth them, taking his reason from the contrarie cause. Saluation saith he, is the gift of God, Ergo, it is not of vvorkes. For these two can agree in no case: To haue somewhat of free gift: and, To obtaine the same by desert of vvorkes. This is auouched by S. Paule, saying: Si ex gratia, &c. If it be of grace, it is no more of vvorkes, or else were grace no more grace: but if it be of vvorkes, it is no more grace, or else were vvorkes no more vvorkes. How often soener therefore our saluation is said to be either the gift of God, or to be of grace, or to be obtained by faith, or to be ours without vvorks, all manner of merit in man, touching the vvorkes of our saluation, is tript and throwne vnder foote.

Now, why saluation is not of vvorkes, he sheweth a reason in these vvords, (Least anie man should boast.) Verto ser-

ueth

Rom. 3. 27

ueth that saieing also, Vbi est gloriatio, &c. Where is then the reioicing? It is excluded. By what lawe? Of workes? Naie. But by the law of faith. For that which is obtained by faith, is altogether of free gift, & therfore it excludeth all reioicing or boasting: contrariwise, whatsoeuer wee get by our owne workes and trauell, that is matter to vs of boasting.

Furthermoze, bicause the fleshlie minded, hearing this benefit of saluation to be ours by free gift, and without workes or merits, that is to saie, without the desert of workes, snatch at it, and therevpon take full libertie to sinne: the Apostle macteth them in the mouth, and laieth against them, the verie next or nexrest end of saluation, which he did beate vpon in the first Chapter: name- lie, our sanctification. (For we are his workmanship, created in Christ Iesus vnto good workes, that we should walke in them.) The word (For) is oftentimes so taken in an obiection, that it seemeth to carrie a reason or cause of a thing with it. But yet notwithstanding, it doth not render a reason or cause of the former speach, but rather giueth a priuie aunswere to the aduersaries obiection. For when Saint Paule saith, that we haue saluation without workes, one or other maie thus obiect and saie: If we obtaine saluation without workes, then what need we doe good workes? The Apostle aunswereth that it followeth not. For we are created in Christ vnto (good workes.) And thus the word (For) containeth a reason to reprove the replie of the aduersaries: whose obiection the Apostle aunswereth in this place. The obseruation of the vse of this word (For) is profitable, that we may knowe and vnderstand whereto the same serueth.

Thus farre touching the meaning of this Aphorisme. Now let vs to the specialties of the same in due order. The first, The free goodnesse of God is the onelie cause of our saluation. The second, By faith alone we are made partakers of saluation frelie giuen. The third, Mans

wozkes are neither the causes, nor the merites, nor part of our saluation. The fourth, Good wozkes are ioined with faith, as a necessarie and vnseparable accident. The fift, All mans reioysing or boasting in the woꝝke of saluation is excluded. The sixt, Regeneration or new birth in Chꝛist, is the cause of god woꝝks. These sixe specialties are in the woꝝds of this shoꝛt peece of doctrine, which containe the principall and chiefe grounds of Chꝛistian Religion, & confute manie foule and grosse errors. Foꝛ, first of all, they are confuted heere, which will haue saluation to stand vpon faith and woꝝks together, as vpon the parts thereof. But Saint Paule in this place doth manifestlie exclude woꝝks, and setteth downe faith, not as a part, or as a cause of saluation, but as an instrument only.

Secondlie, they are also confuted by this saieng of S. Paule, who, whiles they graunt with vs, that men are iustified by faith alone, exclude woꝝks, not onelie as causes and merits, but also as necessarie consequents: as though god woꝝks were not necessarilie required in such as are iustified, and haue obtained saluation by free gift. Against whom S. Paule in this place doth plainlie reason, requiring (Workes) as a necessarie consequent of saluation, and as a necessarie and vnseparable accident of regeneration. Workes therefore (as S. Barnard saith) are not the cause of reigning, but a waie to reigne: not the cause of our comming to Gods kingdome, but a waie thervnto.

Rom. 3. 28

Furthermoze, by this saieng of S. Paule are ouerthrowen all preparing woꝝks (as they terme them) to iustification. Foꝛ if our woꝝks were required, as preparatiues, then would not S. Paule haue spoken thus, Absque operibus, Without works. Let vs therefore beare a waie, & hold fast this speech of y^e Apostle, wherby we are instructed in our saluation, & armed against the errors, both of the Papists, and the Pharisees: besides that, wee are warned what our dutie is, which haue obtained saluation free lie through Chꝛist.

Verse.

Verses. 11. 12. & 13.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, & called vncircumcision of them, which are called circumcision in the flesh made vvith hands,

12. That ye vvere, I saie, at that time vvithout Christ, and vvere aliants from the Cōmonvealth of Israel, and vvere straungers from the couenants of promise, & had no hope, & vvere vvithout God in the vvorld:

13 But novv in Christ Iesus, ye vvhich once vvere farre off, are novv made neere by the bloud of Christ.

Wherefore bee yee mindfull, that yee were Gentiles in the flesh, which were called vncircumcision of them that are called circumcision in the flesh made with hands, because at that time yee were without Christ, aliens (or foreners) from the Commonwealth of Israel, and straungers of the testaments of promise, having no hope, and without God in the world. But now in Christ Iesu, ye which sometime were farre off, are made nigh in the bloud of Christ.

This is an other part of the comparison: to wit, of the state of the Gentiles befoze grace, and vnder grace: which part of the comparison, doth not in verie deed, but after a certaine manner onelie differ from the former: which manner standeth vpon circumstances. Nowe the Apostle saith, that the Gentiles did differ from the people of God in two circumstances: first, in the signe: secondlie, in grace. In the signe, because that, as the Gentiles were vncircumcised, in witnesse of their vncleannesse: so the Iewes had the circumcision of promise. In grace, because that, as the Gentiles were (Without Christ,) who is the onelie waie of saluation, (Out of the Commonwealth of Israel,) that is to saie, not of Gods people, (Straungers from the couenants of promise,) that is to saie, without the witnesses and testaments, wherby God bound himselfe to his people, (Without hope, and without God,) that is to saie, men liuing in the vvorld, vtterlie boide of Gods feare & seruice: so the Iewes had all these things of grace. For they had the promise of the Messias, they were in the Commonwealth of Israel, they were heires of the couenants of promise, they had the hope of saluation, and they knewe God.

To this he addeth an Antithesis or opposition, teaching that the Gentiles are now reconciled unto God, by the blood of Christ, & receiued into the Commonwealth and household of God, through the same Iesus Christ: Yee (saith the Apostle) which once were farre off (namelie from grace) are now made neere, to wit, by the meanes of Christs blood. All these things serue to this ende, that he might beate downe the pride & high mindednesse of the Ephesians: and that he might awake them, to wonder at this so great a treasure: least being vnthankfull to God, they should fall againe into their olde superstition: that is to saie, least forgetting Christs benefits, they should slide backe from the Gospell, being deceived with the wilie flights of Sathan and the world. This is the summe of all. Nowe, to touch the circumstances of the text particularlie, which needeth both expounding, and aduise, we will thus proceede. First, hee willeth the Ephesians to (Remember.) And whie so? Because, when men are aduanced from a lowe degree to a higher, they quicklie & easilie (God wot) forget their former state. By this aduise therefore, or warning, it is the Apostles minde to humble the Ephesians, & to admonish them of constancie, of continuance, & of thanksgiuing: that they might discharge themselues by their duetifullnesse, and giue God the glozie, to whom it doth of right belong, for putting vpon them so manie great benefits, and that of his free goodnesse and liberalitie.

Wherehence haue we also, which liue at this daie, to be warned and well aduised, that because God hath vouchsafed, of his mere goodnesse, to call vs out of the darknesse of Poperie, into the cleere light of the Gospell, that we liue worthe of so greate grace, and by the hainousnesse of our sinnes prouoke not Gods wrath against vs, least he iustlie and deseruedlie take that from vs againe, being vnthankfull, which before he gaue vs of his good grace, when we were unworthie. That is a verie euill

euill vnthankfulnesse, when men vouchsafe not to giue men thanks for their good turnes: but farre worse, & more abhominable is that, whereby we shew our selues vnthankfull vnto God, who would that his deere son should die for vs, that we might liue. Besides this, when the Apostle saith thus, (Gentiles in the flesh, and called vncircumcision of them which are called circumcision in the flesh, made with hands,) he noteth two things: First, that the Jewes called the Gentiles, by the reprochfull name of vncircumcision: which Jewes indeed bragged much more than they needed, of that outward marke in their skinne or flesh. Of this bragging and boasting, there is an example in Genesis: Non possumus, &c. We cannot (saie the sonnes of Iacob) doe this thing, to giue our sister to an vncircumcised man. Againe, Dauid being full of Gods spirit, speaketh of Goliath in this manner, Et quid, &c. Who is this vncircumcised Philistine, that hee should reuile the hoast of the liuing God? Againe, S. God. This vncircumcised Philistine shall bee as one of them, seeing he hath railed on the hoast of the liuing Paule in this place maketh two sorts of Jewes, and two sorts of Gentiles. For some of the Jewes were vncircumcised in the flesh, & not in the spirit: as Moses, Aaron, Iosue, Phinees, Abraham, Isaach, Iacob, Ioseph, Dauid, Iosias, Daniel, Simeon, Nathanael, &c. to be short, all that receiued the outward circumcision of the flesh, with faithfulness of heart in the Messias promised. Some were circumcised in the flesh onlie: to wit, they which had the outward marke without the spirit, such were manie: yea, the most of the Jewes, speciallie at the time of the Lords coming: the first are called (The children of promise:) the last, (The children of the flesh:) which names the Apostle giueth to them both. In like manner Paule maketh two sorts of Gentiles. Some were Gentiles onlie in the flesh, hauing vncircumcision, the badge of their Gentilisme: howbeit in spirit they were circumcised: namelie, which

Gen. 34.

14.

1. Sam. 16.

26, Eccl. 36

had the vncircumcision of the flesh, with a liuelie faithfulness in and vpon the free promise of saluation. In the number of these were Iob, Melchisedech, Iethro, the thre Wisemen, & all, as manie as trulie beleued in the Messias. Othersome were Gentiles, both in the flesh & in the spirit: namelie they, who by the outward badge in their flesh, declared y vncircumcision & vncleanes of their hart.

Furthermoze, where he addeth, (Yee were without Christ, ye were aliants from the Commonwealth of Israel, and ye were strangers from the couenants of promise) these words are ment, & must be vnderstood by comparison. For the Gentiles, in respect of the people of Israel, & y certein time, are said to be without Christ. Now, in saying (They were without Christ,) he meaneth that they had not such clere knowledge of Christ as the Iewes had. (And aliants from the Commonwealth of Israel,) that is to saie, (Straungers from the couenants of promise:) by these words he noteth, that the Israelites had their Commonwealth diuided & parted from the Gentiles, as one household is set asunder from an other. For the Iewes had their couenants, their ordinances, and seruice of God: their promises, their kingdome, and their Priesthood, &c. of which S. Paule speaketh to the Romans. Of this difference in like maner, the Psalme maketh mention, saying: Qui annunciat, &c. He sheweth his word vnto Iacob, his statutes and his iudgements vnto Israel. Hee hath not dealt so with euerie nation, neither haue they knowne his iudgementes.

The words which folowe, (And had no hope, & were without God in the world,) are concluded vpon y words which went before. For whosoever is without Christ, how is it possible he should haue hope. Whosoever is without Christ, he indeed is without God: for all that abide not in y doctrine of Christ, haue not God. Contrariwise, he alone is said to haue God, he (I saie) y is in Christ by faith. Verto serueth the saying of S. Iohn, Omnis qui,

&c.

Rom. 9. 4.
Psal. 147.
19. 20.

2. Iohn. 9.

&c. Whosoever transgresseth, & abideth not in the doctrine of Christ, hath not God. Hee that continueth in the doctrine of Christ, hee hath both the Father and the Sonne.

The comparison which followeth, (Yee which once were farre off, are made neere by the blood of Christ,) doth signifie the Ephesians, which were before out of the Church, but now, through grace, receiued and brought into the Church, and reconciled vnto God by the blood of Iesus Christ. All these things tend herevnto, as I haue said alreadie, that we remembryng so great a benefit of heauenlie grace, should walke in the feare of God: being mindfull, that this our state requireth new maners, and a new life: to wit, that we should liue holilie, and honestlie, godlie, and vnblameable in this world, looking for that blessed hope, and comming of the glorie of the great God, and our Sauour Iesus Christ, who gaue himselfe for vs, to redeeme vs from iniquitie, & to cleanse vs a peculiar people vnto himselfe, and followers of good workes.

Verses. 14. 15. & 16.

14 For he is our peace, which hath made of both, one: & hath broken the stop of the partition vvall,

15 In abrogating, through his flesh, the hatred, that is, the law of commandements, which standeth in ordinances, for to make of twaine, one new man in himselfe, so making peace,

16 And that he might reconcile both vnto God, in one bodie, by his crosse, & staie hatred therby.

For hee is our peace, which hath made both one, breaking downe the wall that was a stoppe betweene vs, and putting awaie through his flesh the lawe of commandements, contained in the lawe written, that of twaine hee might make one newe man in himselfe, so making peace, and might reconcile both in one bodie; by his crosse, staing hatred therby.

It is said, that the Gentiles, which were sometimes out of Gods housholde, are now taken in, and made of the number, by Christs blood. Nowe, there is added a notable figure of Rhetorike, cal-

led Expolitio, wherby that is expounded moze at large, which was said befoze, brieftie & in sum. For the maner of reconciliation or attonement betwene both people: to wit, Jewes and Gentiles is declared. And to begin with all, Chyist is made the foundation of this reconciliation or attonement, when it is said thus of the Apostle, (Hee is our peace,) that is to saie, He is the Authoꝝ of the reconciliation or attonement, whereby of two people: namelie, Jewes & Gentils, there is made one: that is, one Church, which is the peculiar household of God. After this is shewed the manner of reconciliation, first in a similitude: then in plaine and euident words.

The similitude is this, (The stop of the partition wall) that is to saie, the hedge put betwene them is cut downe and laid wast. The similitude must be expounded in this sort. As he that is minded of two households to make but one, pulleth downe the wall which was betwene them, and made them two sundrie households, whereby they are now made but one: so God, minding to make one people, one Church, or one household of the Jewes & the Gentiles, toke awaie (The partition wall) which set them asunder. Now what this (Partition wall) betwene Jewes and the Gentiles, was, he sheweth in these plaine words, (The hatred, that is, the lawe of commandements which standeth in ordinaunces.) Verby the figure Metonymia, he calleth (Hatred) the cause of the separation betwene the Jewes and the Gentiles, which cause he maketh to be (The law of commandements which standeth in ordinaunces.) Now, when he maketh this cause to be the lawe, he meaneth not the morall lawe, which is perpetual: but the ceremonicall lawe onelie, which was a shadowe of things to come. And this is that which the Apostle saith, (He hath taken awaye, hatred, even the lawe of commandements, which standeth in ordinaunces,) that is, in rites and ceremonies: Through his flesh,) that is, by offering by his flesh a sacrifice. A signe

or token of this abrogation or taking awaie of the lawe, was the renting of the temple in sunder, when the Lord gaue vp the ghost vpon the altar of the crosse. He addeth also the end of this abrogation or abolishment, saieing: (To make of twaine, one new man in himselfe.) By the figure Metonymia, he calleth two nations of people, as it were diuerse households, by the name of (two men.) He calleth the Church of God one man, which is as it were one household: yea rather, one man, whose head is Christ: he calleth this man, (the new man:) hauing an eie to the fashion & custome of the world, which vseth to call them (new men) that being but base borne, or comming but of meane stocke and parentage, become noble and honourable. For we being the offspring of Adam, our forlorne father, are made (new men,) and adopted into the sonnes of God, whiles we fasten our faith vpon Christ: so that we are no longer called the children of Adam, but the children of God. He rehearseth this ende yet more plainlie, saieing, (That he might reconcile both vnto God in one bodie, by his crosse,) that is: by the oblation which he made vpon the crosse. For vnder this word (Crosse) is meant the manner of making the oblation, whereby a double reconciliation or attonement was made: the one, of men with God: the other, of men with men: namely, of the Iewes and Gentiles betwene themselues.

Thus farre concerning the meaning of Saint Pauls words, now let vs marke the specialties, which this place doth offer and affoord.

The first is, that betwene the Iewes and the Gentils there is no difference, in respect of the communion and partaking of grace. Wherefore let none be proud, because he is a Iew: and let none despaire, because he is a Gentile. For one nation hath no more prerogatiue or excellencie than another, before God. God is no regarder of persons: but in all people, he that feareth him is accepted before him: and he that worketh righteousness

Mat. 27.

5.

Mark. 15.

38.

Luke. 23.

45.

Actes. 10.

34-35.

is esteemed. Grace is common vnto all, and it is offered to euerie one.

The second is, That the lawe of Moses is abrogated and put downe, (I meane for outward rites and ceremonies:) insomuch, that none stands compellable to receiue it: yea, whosoever receiueth it, denieth Christ, and despiseth the vertue of Christs crosse.

The third is, That the death of Christ is the reconciliation & attonement of man with God: wherein we are bozne (new men) & ingrafted into Christs bodie, as members of the same. The fourth is, That without the crosse of Christ, we can, by no meanes, be at peace with God.

The fift is, That as in Christ we haue peace with God: so it is meete, that in him also we labour to be at peace and vnitie one with another: which (doubtlesse) can neuer be, vnlesse we be lead by Christs spirit, and haue faith in him. For by faith we are ingrafted into his bodie, that all of vs, as manie as belæue in Christ, maie be made the members of Christ. Wherefore it is reason and dutie, that one of vs should make much of another, as members of one and the selfe same bodie.

Verses. 17. & 18.

17 And came and preached peace vnto you, which were a farre off, & to them that were neere.

18 For through him, we both haue an entrance vnto the Father by one spirit.

And comming, he preached peace vnto you, which were far off, & to them that were nigh. Because through him we both haue an open way in one spirit vnto the Father.

The matter of reconciliation or attonement betwæne the Jewes and the Gentiles being expounded, the Apostle commeth to the instrumentall cause thereof, which is, The preaching of the Gospell. For it is Gods pleasure, that his Gospell should not onelie be an instrument of saluation, but also a witnesse and warrant of his good will. Whereupon it commeth to passe, that the Gospell is vnto vs, a most assured and certeine messenger, and tidings bringer of peace, betwæne God and vs. For which cause

cause the Gospell is named, Sermo reconciliationis, The word of reconciliation. The diuision following, where Christ is said to haue come, and to haue preached to them (which were a farre off, and to them which were neere:) that is to saie, to the Iewes, and to the Gentiles, noteth vnto vs, that Christ sent his Apostles to preach the Gospell of peace vnto all people, one with an other, none excepted: according to that saieng: Ite in mundum, &c. Goe ye throughout all the world, and preach the Gospell vnto euerie creature. The fruite of their peace made with God is also added, which is, that both of them: to wit, the Iewes and the Gentiles, (Haue entraunce vnto the Father, by Christ, and that in one spirit:) that is to saie, by the selfe same spirit of Christ, which maketh vs crie, Abba Father. Christ therefore is as it were a doore vnto vs, whereby we come to the Father, being reconciled and set at one with vs, in faith and beliefe. Now the holie spirit is our guide, by whom we being ioined and vnitied in Christ, comming to the doore, are let in, and haue entrance to the father. Hereto serueth that saieng of Iohn, Amen, Amen dico vobis, &c. Verelie Verelie I saie vnto you, he that entreth not in by the doore into the sheepfold, but climeth vp another waie, he is a theefe, and a robber. And a little after, Ego sum ianua ouium, I am the doore of the sheepe. Furthermore, here are two places to be marked: the one is, what accompt we ought to make of the ministers of the Gospell, who when they preach to vs the gospell, Christ himselfe is said to preach vnto vs. Wherefore we ought no lesse to regard their voice, than if we heard Christ himselfe speaking vnto vs. Hereto serueth that saieng of Saint Paule, Nomine, &c. Now then are we ambassadors for Christ, as though he did beseech you through vs, we praie you in Christs stead, that ye be reconciled to God. The other place is, of the fruit of y^e gospell: namelie, that such as beleaue y^e gospell, are reconciled vnto God through Christ, by whom they haue entraunce vnto

2. Co. 5. 19

Mark. 16.
15.Rom. 8. 15
Gal. 4. 6.Ioh. 10. 1.
E. 7.2. Co. 19.
20.

Rom. 5. 1. 2

unto God. The Apostle saith, Iustificati, &c. Being iustified by faith, we haue peace towards God, through our Lord Iesus Christ, by whom also we haue entraunce, &c. Contrariwise, who so hath not Christ, that is, belæueth not in Christ, he is void of the fruite of the Gospell: and therefore is to be thought and taken for a wicked person, and an enimie to God.

Verse. 19. & 20.

19 Nowv therefore, ye are no more straungers and forreigners, but Citizens vvith the Saints, and of the houshold of God,

20 And are built vpon the foundation of the Apostles & Prophets, Iesus Christ himselve being the chiefe corner stone.

Now therefore, ye are no more straungers and forreigners, but fellowe citizens of the Saints, and of Gods houshold, being builded vpon the foundation of the Apostles and Prophets, the chiefe corner stone whereof is Iesus Christ himselve.

This is a generall conclusion of the whole Chapter, wherein he reckoneth vp the principall points. For, first he sheweth what manner of people the Ephesians were, before the grace of regeneration or new birth, & by them all other Gentiles likewise. Secondlie, he declareth what they haue gotten by grace. Andæde they were aliens & strangers before, that is, out of Gods houshold, as we haue shewed alreadie. But now being made free of the Citie, common to all the Saints, they are receiued into Gods houshold: because (They are built vpon the foundation of the Apostles and Prophets,) that is to saie, because they are receiued into fauour and grace by faith, which is their leaning staffe to rest themselues, vpon Christ their onelie foundation. For no man can laie anie other foundation, besides that which is alreadie laid, which is Iesus Christ.

1. Co. 3. 11

Now, Iesus Christ is called (The foundation,) both because the promise of saluation was made in him, and also

also, because Christ alone is the saluation of the Church, vpon whom she staieyth her selfe. For, without Christ, the whole building of the Church thynketh and falleth flat to the ground: yea, without him, it cannot be so much as once begun. He is also called (The foundation of the Apostles and Prophets,) not onelie because the Apostles being built vpon that foundation obtained saluation: but also, and that much more in respect of the Church. For, the Apostles did build the Church vpon this foundation.

Moreouer, when the Apostle addeth, (Iesus Christ himselfe being the chiefe corner stone,) he teacheth vs, by what power & vertue, the building of the Church, consisting of two diuerse people, Iewes & Gentiles, continueth: namelie, because (Iesus Christ himselfe is the chiefe corner stone.) For, as the corner stone ioineth walles together, and beareth vp the whole burthen of the building: yea, preserueth it: euen so our Lord Iesus Christ, by the doctrine of faith, and by the efficacie and forceable working of his spirit, knitteth the Iewes and the Gentiles, in vnitie of faith and peace: and so he himselfe vpholdeth and mainteineth this spirituall building.

This similitude is borrowed of the Prophet Esaie, whose words lie thus in order, Ecce, ego ponam in Syon lapidem, &c. Behold, I will laie in Syon a stone, a tried stone, a precious corner stone, a sure foundation: He that beleueth, shall not make hast: namelie, to his owne counsell, but shall attend and wait for the counsell and purpose of God, which if he doe, he shall not be put to shame. The selfe same sayeng of the Prophet, Saint Peter reherseth, the sense reserued, but the words a little chaunged. For thus saith he: Ecce, ponam, &c. Behold, I will put in Syon a chiefe corner stone, elect and precious, and he that beleueth therein, shall not be ashamed. Of this stone, mention is also made in the Psalm: Lapidem quem, &c. The stone which the builders refused, is the head of the corner.

Esaie. 28.
16.

1. Pet. 2. 6.

Psal. 118.
22.

Beside that which is said, we haue to gather out of Saint Pauls words, these specialties following.

The first is, That of Jewes and Gentiles there is one Church of Christ made and ioined together, as we haue shewed alreadie.

The second is, That Christ alone is the foundation of the Church.

The third is, That whosoever is without Christ, he also is without the Church.

The fourth is, That the doctrine of the Apostles and Prophets alone, ought to haue authoritie in the Church of God, and is the onelie badge and cognisance of the true Church.

The fift is, That Christ alone vpholdeth, keepest, and mainteineth the Church.

The sixt is, That the Church is not without ministrie, which preacheth vnto vs the same corner stone which Saint Paule commendeth vnto vs heere.

These specialties ouerthrowe manie errours of the Papists: and chiefe of them, which will haue vs trust and betake our selues to mens merits and safegards: and which also, in the place of the Prophets and Apostles doctrine, plant mens traditions and forgeries. Let Poperie therefore be vnto all the godlie, a thing most accursed: which it behoueth all true Christians to auoid and flie from, least they themselues be ill fauouredlie defiled therewith, and being defiled, be also cast off againe, and forsaken of God.

Verses. 21. & 22.

21 In vvhom all the building coupled together, groweth vnto an holie Temple in the Lord,

22 In vvhom ye also are built together, to be the habitation of God, by the spirit.

In whom the whole building (or frame) coupled together accordinglie, groweth vnto an holie Temple in the Lord, in whom also ye are built together to be Gods dwelling in the spirit.

The Apostle enlargeth his conclusion, by a translation, or turning of the specialties into a generalltie, & by an

erhoze.

exhortation. He said that the Ephesians were built vpon the foundation of the Apostles & Prophets: now he applieth this to all the faithfull in generall. For, he saith, that (The whole building,) that is the whole Catholike Church, and all the members thereof, being builded vpon this one corner stone, (Groweth into an holie temple:) that is to saie, that the whole building is made one holie temple, & that in the Lord, as the onelie foundation of the temple. Now, S. Paule in this place vseth a verie full, significant, and pithie word: namelie, *συναρμο λογισμὸν*: that is (Coupled together) wherby is ment, that y^e building of the Church, is so knit and couched together, so framed, & saie, and wrought, that all and euerie part thereof is fitted and fastened, in such meete proportion, euen measure, and apt agreement, with such sound & strong ioints, that they hang one by an other verie orderly, as the members and lims of the bodie. Now, this knitting or coupling of the ioints is done in this manner. First, all the faithfull cleaue vnto Christ their head by faith, and vpon him, as their onelie foundation, staie themselves. Then they cleaue together among themselves, one wth another, according to the measure of faith in euerie one of them, and according to the diuersitie of gifts, which God hath giuen them: that they might all make one bodie, & one holie temple of God, of which temple, all the faithfull are liuelie stones, in such exceeding comelie order and agreement knit together, & wrought in one, that there is not a corporation or companie of men to be found in all the world, linked in like loue, concord, and vnitie among themselves. Furthermore, when we haue either the whole Church, or the seuerall members thereof, called (The holie temple of God,) let vs thus suppose with our selues: First, That the Church is Gods building. Secondlie, That God dwelleth in his temple, which is appointed and ordeined for his glozie. Thirdlie, That as it is a foule and hainous offense, to defile this

temple with anie uncleannesse, so it becommeth all the godlie, to bend their endeouours euerie waie, that they maie lead their life in holinesse & unblameablenesse, least through their default it come to passe, that the Maister builder cast them out, and thzowe them alwaie, as rotten and moldering stones seruing to no good vse. I would to God this could sinke into their hearts, which either with their owne priuate lewd dealings blemish the Church: or with their vnprofitable quarelings, cut in pices the vniion or agreement of the Church.

Where the reason must be marked, why the whole Church of God is called (One temple:) and why euerie seuerall beleuer, is named (The liuelie temple of God) in like case. The whole Church is therefore called the temple of God, both because it is reared vp and built vpon one foundation: and also because all the faithfull being ioined together in the vnitie of faith and loue, haue God dwelling in them, whom they serue and worship. Euerie seuerall Christian is therefore called the liuelie temple of God, both for that euerie of them is builded vpon one onelie foundation, which is the Lord Jesus Christ: and also, for that God dwelleth in euerie of them, whose mightinesse is to be praised and magnified of all generallie, and also of euerie one particularlie.

The exhortation of the Apostle doth folowe. (In whom (saith he) ye also are built together to be the habitation of God, by the spirit.) (In whom,) to wit, the corner stone, (ye also are built together:) namelie, by the faith of Christ, and loue among your selues one with another, renouncing and forsaking all vnholinesse, heathenishnesse, and uncleannesse. After this manner the Apostle speaketh elswhere, in an exhortation, drawing his argument or prooffe from the dignitie or worthinesse of Gods temple. For these are his words, Ah: Non scitis, &c. Ah: Know ye not, that your bodie is the temple of the holic Ghost, which is in you, whom ye haue of God?

1. Co. 6. 9

THE

¶ THE THIRD CHAPTER.

¶ THE SUMME OF THE third Chapter.

S Paule a Prisoner of Iesus Christ, beare ambassage for your behoofe, O ye Gentiles, to open and make knowne vnto you the mysterie of saluation. Wherefore I request you to continue constant and stedfast in the doctrine which ye haue receiued: whereto, that the Father of our Lord Iesus Christ, would vouchsafe to giue you strength, I bow my knees, to whom be glorie for euermore.

THE ORDER AND PARTES OF the third Chapter.

Of this Chapter there are foure partes. The first is, a confirmation of the calling of the Gentiles, wherof he reasoned in the last Chapter: which confirmation is taken from Saint Pauls Apostleship, or from the end whereto it was ordeined: the summe of it is this. God hath made and appointed me Paule an Apostle of the Gentiles: therefore belongeth the Gospell to the Gentiles in deede. This part hath his amplifications or enlargements, whereby both the Gospell is aduanced, and Saint Pauls Apostleship also commended.

The seconde part standeth vpon an exhortation to constancie and perseueraunce, which is the ende of his whole writing: as I gaue you to note euen now, in the declaration of the Argument or summe of the Epistle.

The third part is a signification of Saint Pauls prayer for the Ephesians, that it would please God to giue them strength and perfect knowledge of Christ.

The fourth is a thanksgiuing. The first of these

partes is didascallicall, that is, seruing for doctrine, from the which the rest haue their issue, wherein the doctrine is applied to the Ephesians.

¶ THE EXPOSITION OF THE THIRD
Chapter, with the obseruation of doctrines
therein contained.

Verse. 1.

1 For this cause, I Paule am the
prisoner of Iesus Christ, for
you Gentiles.

*For this things sake, I Paule am
that same prisoner (or captiue) of
Iesus Christ for you Gentiles.*



This is the first part of the Chapter: to wit, a confirmation of the calling of the Gentiles. The meaning of the wordes is this. Mine Apostleshippe which I beare among the Gentiles, and for the which I am now kept prisoner, is a pꝛoofe sufficient, that the Gospell pertaineth to the Gentiles. (The prisoner or captiue of Christ,) is passiuelie taken; and betokeneth to suffer. For Saint Paule was taken and kept prisoner for the glorie of Christ, shewed vnto the Gentiles. I haue added the particle (Sum, Am,) as Erasmus doth, to make the sentence fall perfect and full, that (Prisoner) might be the pꝛedicatum, which therefore hath verie well his Article ioined with him, because it is taken figuratiuelie, κατ' ἐξοχῇ, for excellencie sake, as in that of S. Iohn, οὐκ ὡς ἐκεῖνος τὸ φῶς, I am not that same light. And againe, ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, I am that good shepheard. So here also, ἐγὼ εἰμι ὁ δεσμώτης, I am that same prisoner of Iesus Christ, who haue the name euerie where to see him, that would make the Gentiles equall with the Iewes: for which things sake, I am now lead awaie to Rome, and there kept prisoner. Here three places offer themselves vnto vs. The first, That the preaching of the Gospell is ordeined for the building

building bp of the Church. The seconde, That the godlie preachers of the word, must looke for nothing but trouble and persecution at the hands of the world. The third, That the preaching of the Gospell is a most assured token and vndoubted warrant of Gods fauour.

Verfes. 2. 3. & 4.

2 If ye haue heard of the dispensation of the grace of God, vvhich is giuen mee to you vvard,

3 That is, that God by reuelation hath shewed this myserie vnto me, as I vvrote aboue in fevv vvords:

4 Whereby, vvhen ye read, ye maie kuovve mine vnderstanding in the myserie of Christ.

If ye haue heard of the dispensation, (or ministracion) of the grace of God, which is giuen me to you ward, to wit, that God by reuelacion hath made the Gospell knowne vnto me, (as I wrote vnto you before, whereby, when yee read ye may vnderstand my knowledge in the myserie of Christ.

This is a cause of the former reason, taken from the cause efficient, which (he saith) was not vnknowne to the Ephesians. First he sheweth, he was called of God to the office of an Apostle. Secondlie, he declareth y manner of his calling. Thirddie, he auoucheth that he learned the Gospell from aboue, euen of God, concerning which thing he vvrote to the Ephesians before, as he saith, to the intent that they in reading, might vnderstand & knowe the certeintie of his doctrine and calling. All these points pertain to this purpose, that we may be assured, that S. Paule was an Apostle of the Gentiles, by the appointment and commaundement of God, so that wee neede not at anie hand to doubt of the certeintie of his vocation or calling: testimonies whereof may bee read in the Actes of the Apostles, in his Epistles to the Galathians, and the Philippians.

Where three things meet vs worthe of marking. First, How necessarie the certeintie of their calling is, which teach

*Acts. 9. 3.
4. 5. 6. 7.
Egc.
Acts. 22. 4
5. 6. 7. Egc.
Acts. 26. 12
13. 14. 15.
Egc.
Gal. 1. 13.
14. 15. Egc.
Phil. 3. 4. 5
Egc.*

teach in the Church. The second, That the Gospell is a mysterie unknowne to mans reason: flat against that most filthie and beastleie knaue, which braggeth without shame, that he (fozsooth) by naturall reason found out the necessitie of the Gospell, and the sending of the Messias into the world, without the writings of the Prophets and Apostles. The third, That the certcintie of the Apostles doctrine is vnmoueable, stedfast, and vnderceivable.

Verfes. 5. & 6.

5 Which in other ages vvas not opened vnto the sonnes of men, as it is novv reuealed vnto his Apostles and Prophets, by the spirit,

6 That the Gentiles should be inheritours also, & of the same bodie, and partakers of his promise in Christ, by the Gospell.

Which in other ages (or times) was not knowne to the sonnes of men, as it is now opened vnto the holie Apostles and Prophets, by the spirit, that the Gentiles are coheres, and of the same bodie, and partakers of his promise in Christ, by the Gospell.

This is an amplification or enlargement by comparison, wherein a reason is rendered, why the Gospell of the calling of the Gentiles is named (A Mysterie:) to wit, bicause it was vnkown to the world, till such time as it was opened by heauenlie reuelation: that it was not made manifest to all the Gentiles indifferentlie, one with an other: that the knowledge of this mysterie was not so euident to the olde Prophets, as it was to the Apostles. For, although the olde Prophets prophesied much of the calling of the Gentiles to the Gospell: yet notwithstanding, the time and the manner thereof were not so clere to them, as to the Apostles. Nowe, what kinde of mysterie this is of the Gospell, which he hath in hand, he declareth, in saieng, (That the Gentiles should be inheritours also, and of the same bodie, and partakers of his promise, in Christ, by the Gospell.) The mysterie

mysterie of the Gospell therfore is this, That the Jewes and the Gentiles are made ioint-heires of the heauenlie inheritaunce, that they all make one bodie in Christ, and that the promise of grace, which is offered by the Gospell, pertaineth vnto them both alike. This equalitie, or making of the Jewes and Gentils all alike, ouerthroweth the prerogatiue or title of excellencie, whereof the Jewes maie seeme to vaunt. For, saluation is a mere free gift, which is also offered freely to the most unworthy Gentiles, and to Idolaters, but is receiued by faith alone. For when the Apostle saith, (Of his promise in Christ,) and when he maketh the Jewes and the Gentiles euen and equall: what else doth he, but exclude and barre out all degrees of worthinesse in merites, and requireth the faith of the promise? The specialties of this place followe in order.

The first, That the Gospell is a mysterie, which mans reason cannot of it selfe, by anie meanes, reach vnto.

The second, That the mysterie of the Gospell is reueled by the holie Ghost, in preaching with liuelie voice, and sounding utterance. For outward preaching auaieth and profiteth little, vnlesse there be present within vs, the true teacher: namelie, the holie Ghost, which is effectuell and forceable in the worde, and with the word.

The third, That all Christs faithfull ones, are heires of one and the selfe same inheritaunce, members of one and the selfe same bodie, and partakers of one and the selfe same saluation, by one and the selfe same Jesus Christ.

The fourth, That the dignitie of the ministrie of the Gospell is exceeding great, and the necessitie thereof is not smal. For, by the same, the promise of saluation, which is to be receiued by faith alone, is offered vnto all in Christ Jesus.

Verse. 7.

7 Whereof I am made a minister, by the gift of the grace of God, giuen vnto me, through the vvorking of his povver.

Whereof I am made a minister, according to the gift of Gods grace, giuen vnto me, according to the vvorking of his power.

Saint Paule meeteth them in the teeth, which would charge him with arrogancie, for that he doth so highlie aduance his ministerie, & he vseth a certaine shifting off from himselfe to an other. For, he doth not make his owne merit or vertue, but Gods grace, the cause that hee was called to be an Apostle. Againe, he ascribeth it to the vvorking of Gods power, that by his Apostleship, it pleased God to build his Church. For seeing God is able to bring to passe, that things which are not, maie bee: why then might he not of a bloudsucker make an Apostle? why then might he not of an arrogant person, make a wise preacher? why then might he not of a weakling, make a Champion? Let euerie one of vs set before his eyes this example of S. Paule, & if we couet & desire to see me anie thing in y^e house of God, let vs confesse, that it is the gift of God: if anie of vs haue some place of dignitie & account in the Church, let him acknowledge that it was the vvorking of Gods power: if anie thing that is singular & excellent procede from him, let him cast awaie all vaine arrogancie & bragging, let him abase himself before God, let him knowe that greater gifts are giuen him, that he might be more bound to serue others, & not to take vpon him the office of a Controller, to reprove & finde fault with others: but let him honour & reuerence euerie one, according as his place and degre shall require.

Athanasius noteth vpon this place, that in the ministers of Gods word, three things are necessarie. The first, a stout and valiant heart that will not shrink in anie daunger: as heere S. Paule writeth and preacheth Christ boldlie, and with a courage, euen in bonds and imprisonment. The second, wisdom and vnderstanding, with-

out

Three
things ne-
cessarie in
the Mini-
sters of
Gods
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out which he is not able to discharge this hard & buisie office. The third, an vpright life, holie, and honest. For it is the dutie of a shepheard to goe before his flock, no lesse in life than in voice: and as well in deed, as in word. When these three things shine in the ministers of God, their labour cannot be without plentiful fruit. Contrariwise, when the hearts of the ministers are stricken dead with the feare of Tyrants, when they are discouraged, when the foundations of their doctrine are not faithfullie laid, when their life is not answerable to the worthinesse of their calling, then the church of God is in a miserable taktng. For what shall become of the sheep, when either the shepheard is deuoured of the wolfe, or else vnarmed steeth from the wolfe, leauing his sheep at hap hazard?

Verses. 8. 9. 10. & 11.

8 Euen vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ,

9 And to make cleere vnto all men, vwhat the fellowship of the mysterie is, vvhich from the beginning of the vworld hath bene hid in God, vvhio hath created all things by Iesus Christ,

10 To the intent that now, vnto principalities and powers in heauenlie places, might bee knowne, by the Church, the manifold vvisedome of God,

11 According to the eternall purpose, vvhich he vvrought in Christ Iesus our Lord.

Vnto me the least of all Saints this grace is giuen, euen to preach among the Gentiles, the vnsearchable riches of Christ, and to make euident vnto all men, what the fellowship (or communion) of this mysterie is, which hath bene hidden from beginnings in God, who made all things through Christ, that now might bee knowne vnto rules and powers in heauenlie places, by the Church (or congregation,) the manifold vvisedome of God, according to the eternall purpose, which hee purposed (or decreed) in our Lord Iesus Christ.

That which the Apostle had briefly touched, he discourseth vpon more at large: namelie, that he was called of God to be an Apostle of the Gentiles. And this is the sum of this long period or point. But, that we may gather greater fruite thereof, I will seuerallie intreat vpon euery part of this amplification or enlargement,

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and make the same serue to our vse.

First therefore when he saith, (Vnto me the least of all Saints, is this grace giuen,) he doth not abase his office, but acknowledgeth the condition of his own person: and that for this purpose, that the greatnesse of Gods grace towards him might the more excell. What learne we by this: Euen to magnifie & aduance our office, wherunto we are called, with thanksgiuing, and to take nothing vnto our selues arrogantlie. If therefore we do anie thing aright, let vs ascribe the same wholie vnto Gods grace, not to our selues, who without the grace of God are vtterlie vnprofitable instruments. Let the goodlie shepheard therefore not suffer his office to be despised, although he acknowledge himselfe vnable and vnfit for so great a calling. Againe, let him not sette light by other his fellow-labourers, as his vnderlings, and himselfe their better: but let him confesse that they all (as well as hee) are stewardest of the mysteries of God.

Secondlie, when the Apostle addeth, (That I should preach among the Gentiles the vnsearchable riches of Christ,) hee sheweth the ende of his Apostleshippe. For he saith, he was made an Apostle. Whie? Not that vnder this title hee should boast in idlesse: but (That hee should preach the vnsearchable riches of Christ,) which (as Saint Ambrose saith) hee vouchsafed to bestowe vpon the Gentiles, a people past hope, that without woorkes they might be saued, euen through faith.

Nowe, he calleth them (Vnsearchable riches of Christ,) not onelie bicause the searching of them out is beyond the reach of reason: but also bicause they cannot be found out at the full in this world: no, not of the faithfull: but a part onelie giuen vnto them, which is inough for the hope of saluation. By this speach therefore of the Apostle, not onlie their arrogancie is rebuked, which thinke that they haue in their heads, whatsoeuer is contained in

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Gods holie word: but there is also commended vnto vs a singular and speciall diligence, that we should trauell (tooth and naile) all that we maie, to profit continuallie in the schole of Christ: calling vpon the holie spirit our teacher, without whose assistance and aide, our labour is vtterlie lost, in seeking to obtaine this spirituall wisdom. Againe, they are also put to silence, & dashed, which vaine cogge and lie, that they are Saint Pauls successors: albeit they preach not with Saint Paule, (The vnsearchable riches of Christ,) touching remission of sinnes freely giuen: but either liue like idle and lazie lubbers: or else bring a doctrine, which is at defiance and daggers drawing with the Gospell of Christ.

Thirddie, when this is added, (And to make cleare vnto all men, what the fellowship of the myserie is,) the Apostle expoundeth the clause going before. For that which he called euen now (The vnsearchable riches of Christ,) he expoundeth now a certaine fellowship & partaking of the benefits of Christ, which the Gospell offereth: to wit, That the Iewes and the Gentiles are partakers of the selfe same redemption in Christ. Wherehence let vs therefore learne, that all difference of people, person, estate, and degree, is taken awaie: for the kingdome of Christ meddeleth with no such matter: For one and the same Christ is rich inough vnto all that call vpon him.

Ro. 10. 12

Fourthlie, when it is thus said, (Which from the beginning of the world hath bene hidde in God, who hath created all things by Iesus Christ,) he cutteth off their obiection, which despised the Gospell, as a doctrine but latelie hatcht: as manie also in the Apostles time did. Whereby let vs take heart at grasse against the enemies of the Gospell, which fowlie beelie vs, calling vs brochers and builders of a certaine new and straunge doctrine. For, our cause is common with the holie Apostles of God. Neither are these words added in waste,

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(Who hath created all things by Iesus Christ.) For this saieing is a testimonie and witnesse of our new creation. For it is meete and conuenient, that by him we should be newlie created, by whom we were first created. As therefore God, in olde time, created the world by Iesus Christ: so is his good pleasure, by the same Iesus Christ, to restore the world againe, and to create it anew. Out of this place is likewise gathered, not onelie the eternitie and euerlastingnesse of the sonne: (For if God by his sonne created all things, then surelie the sonne himselfe was not created, because he was befoze euerie creature, and therefore God:) but also a vnitie of two natures: to wit, of the Godhead, and the Manhood: being such a vnitie, that the properties of both, by reason of the vnitie of the person, are communicated: and yet the properties vnconfounded. Therefore Saint Paule saith heere verie well, (That God made and created all things by Iesus Christ:) because this Iesus Christ is verie God.

And although it be rightlie said, Iesus the sonne of Marie created all things: yet notwithstanding, it is amisse to saie, That the nature of Christs manhood created all things. For the nature of Christs manhood is indeede a creature, and not a creator. For the interchanging of properties, whereby that which is proper to one, is ascribed and giuen to the other, for the communion of them in the same person, is at no hand to be allowed or graunted in names of nature, or (as the vse is to speake) in the Abstract: because, neither those things which are proper to the Manhood, are to be ascribed to the Godhead: as, To be created, To suffer, To be temporall, To be limited, &c: neither are those things which belong onelie to the Godhead, in anie case to be attributed to the Manhood: as, To be vncreated, Not to suffer, To be eternall, To be unlimited, &c: but in the Concrete either naturall, or personall, either expressing one nature, or declaring both, this interchangeable applieng

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of properties maie well be, because of the identitie or selfsameneſſe of the Hypoſtaſis or perſon, and a certaine neceſſarie ſequale or following: as, that thoſe things which are proper vnto man, ſhould be aſcribed vnto God, and to the ſonne of God, as when it is ſaid, The Lord of glorie was crucified: to wit, The ſonne of man was crucified: note, The Lord of glorie: and, The ſonne of man, is all one: therefore the Lord of glorie was alſo crucified: which is made manifeſt ſtreightwaie by a Syllogiſme expoſitorie, or by a reaſon conſiſting in expoſition. So God, in the latter daies became a little childe: of whom the Prophet ſpeaketh in this manner, Puer natus eſt nobis, &c. For vnto vs a childe is borne, and vnto vs a ſonne is giuen: and the gouernment is vpon his ſhoulder, and he ſhall call his name, Wonderfull, Counſeller, The mightie God, The euerlaſting Father, The Prince of peace, &c.

Fiſtly, when he ſaith, (To the intent that now vnto principalities, and powers in heauenlie places,) that is, to Gods holie Angels, (might be knowne by the Church, the manifold wiſedome of God,) farre aboue all wiſedome of creatures, he extolleth the perfect knowledge of Gods myſteries, touching the ſaluation of the Gentiles by faith, that he might the more deteine and keepe the Ephesians in admiration and wondering at this myſterie. For, why ſhould it not be wonderfull, that contrarie things are made of contrarie things? For, by death, life was recouered: by weakneſſe, power was obtained: by ſhame, glorie was gotten: to be ſhort, by death and the curſe, life and ſaluation was giuen to them that were dead and damned. And hereof it commeth, that the Angels of Heauen are ſaid, *παρὰ ὕψους*, euen to ſtope downe, as it were, and attentiuely to behold and liſten, what the Apoſtles doe preach. Nowbeit, this is not ſo to be taken, as though the Angels profited by the preaching of the Church: but because in the Church

2. Cor. 28.
Mat. 26. 2

Eſaie. 9. 6.

1. Pet. 1.
12.

Church assembled and gathered out of Jewes and Gentiles, they behold, as in a glasse, this wisdom of God, and are astonnished (as it were) at this straunge spectacle, that the Lord Christ boughsased the wicked & wretched world so great glorie, that all beleuers should be blessed, and liue with him euerlastingly.

Sirtlie, when it is added (According to the eternall purpose, which he wrought in Christ Iesus our Lord,) he calleth vs backe, both to the first cause of our saluation: to wit, the eternall purpose of God, whereby he decreed with himselfe from euerlasting, to saue mankind: and also to the matter of this saluation: namelie, Iesus Christ. But of these causes we haue spoken largelie inough in the first Chapter.

Verse. 12.

12 By vvhom vve haue boldnesse and entrance, vvith confidence, by faith in him.

By whom we are bold to drawe nigh, in that trust which we haue by faith in him.

The Apostle setteth downe the summe of the benefits of the mysterie reuealed: that is to saie, of the Gospell: and he addeth the manner or meane whereby men receiue those benefits. Now, the sum of the benefits is, that we haue peace with God, by our Lord Iesus Christ. For whosoever is not afraid boldlie to come before God, they are perswaded out of doubt, that God is at one with them, and fauourable vnto them: yea, they dare call vpon him in all their necessities: to be short, they looke for all good and healthfull things at his hands. The meane whereby we receiue these benefits, is expessed, when he saith, (By faith in him,) that is to saie, by beleuving in him.

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This place is to be marked against the Bapists, which saie, That faith is onelie a knowledge and an assenting to the storie. For Saint Paule expresselie in this place

place ioineeth confidence with faith, which is the note or marke of a iustifying faith. Againe, heere are set downe for vs to view, three degrées of faith. The first is, to beleue and agré to the promises of the Gospell. The second is, confidence of mercie craued in Christ. The third is, boldnesse to goe vnto God, and to call vpon him. To conclude, this place teacheth vs, that calling vpon God cannot be without confidence in Christ. For, as by confidence we haue entrance vnto God: so without confidence, there is no comming to God.

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vvas buried,
&c.

Verse, 13.

13 Wherefore I desire that ye faint not at my tribulations, for your sakes vvhich is your glorie.

Wherefore I desire, that you faint not, because of mine afflictions, for your sakes, which is your praise.

The second part of the Chapter now followeth, which standeth vpon exhortation. For the Apostle exhorteth the Ephesians that they fall not from the Gospell, because he being their Teacher is persecuted & troubled. Now, this proposition is brought in vpon the former matter, in this sort: Because the mysterie is so excellent, which God hath opened vnto you, concerning the obtaining of saluation free lie giuen, by me, whom God hath called to be your Apostle, I would not wish you to plaie the slowbackes, or to growe out of heart, for the afflictions and crosses sake which I suffer, and am pressed downe withall.

To this proposition he addeth two reasons: the first, from the cause efficient: the second, from the end of persecution, and the fruite of constancie. (For your sakes,) saith the Apostle, that is to saie: For this cause haue the spitefull Iewes deliuered me by prisoner into the hands of the Romans, because I haue preached the Gospell vnto you, therefore I lie bound in prison, not for anie daide

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that I haue committed like an offender : but for faithful-
lie discharging my dutie and office , whereto God hath
appointed me.

Afterwards, in sayeng : (Which is your glorie,) he
noteth, that the ende of his persecution is not the shame
of the Ephesians, but rather their glorie , sithence they
maie see themselves embracers of such a doctrine : as for
the truth and excellencie whereof, their teacher is not a-
feard to suffer, euen extreame troubles. Wherefore, it is
mete, that they also be constant to mainteine this doc-
trine, and valiant likewise against the sharpe stozmes of
afflictions. Hetherto we haue declared the Apostles mea-
ning : now let vs gather a fewe specialities to serue our
owne vse.

The first, The godlie, knowing the worthinesse and
excellencie of the Gospell, shall take heede, that they suf-
fer not themselves to be pulled from the same , either
with smooth flatterings, and alluring means : or with
bitter threats, and sharpe persecutions.

The second, The godlie shall take heede, that they be
not deceiued with the iudgement and custome of the
world. For, the world is wont to set light by those things,
which men of authoritie make no accompt of. Againe,
which waie soeuer Fortune turneth her selfe, that waie
will the fauour and estimation of men be sure to bend.
For present prosperitie, Oh : that is welcome to all.
This error of the world being verie great, as it is dan-
gerous, so it must be auoided of the godlie . For godli-
nesse must not be iudged by the outward appearaunce,
but the nature and qualitie of the thing is rather to be
looked into, and a deliuerance patientlie to be waited vpon,
according to the vndeceivable promise of God.

The third, Let the ministers of the Gospell learne (by
the example of Saint Paule) a godlie and holie careful-
nesse for their flocke, that it maie be kept and continued
in sinceritie of doctrine . For, it is not inough to haue
taught

taught aright, vnlesse thou also take hēde, with all thine endeour, that the purenesse of doctrine be not, by anie kinde of occasion, poisoned or infected.

The fourth, The constancie of the ministers of the word, in bearing the crosse, maketh the Gospell more honourable: & it is confirmed with the bloud of the Saints, as it were with a certeine seale or signet.

The fift, A consolation against the offense of the crosse: wherein this is to be learned, and bozne alwaie, that the crosse of the godlie is not shamefull before God, but rather glorious: and then chiefe, when anie one suffereth for the confession of true doctrine. As Saint Peter also teacheth, who saith, that to suffer for Christs sake, is the great glorie of Christians. For the counsell and purpose of God in this point is to be considered, whose pleasure it is, to make them like to his sonne in this world, whom he determined with himselfe long since to glorifie with him.

1. Pet. 13.
14, 15. &c.

The sixt, Wherehence let the ministers of the Gospell peculiarie learne, not onelie when they are well, and all things safe, skontlie to doe their dutie, and to followe their office manfullie: but also to shewe themselves valiant hearted, & noble Champions: yea euen then, when the burthen of the Crosse doth bow them, euen till they bend vnder it. A small matter for vs (saith he) which are in health, to giue good counsell to the sicke: A small matter constantlie to teach the Gospell, when all things are in safetie, when there is no shewe of danger toward. But this is the propertie of a right noble heart, in the midst of afflictions, in the midst of the flaming fire, (as Saint Paule and other Saints haue done,) couragiously to comfort such as neuer yet tasted the Crosse, against sharpe sholowes and tempests of tribulations to come.

Verfes. 14, 15. 16. 17. 18. &. 19.

Verſes. 14. 15. 16. 17.
18. & 19.

14 For this cauſe I bow my knees vnto the Father of our Lord Ieſus Chriſt,

15 (Of whom is named the vvhole familie in heauen & in earth)

16 That he might graunt you, according to the riches of his glorie, that ye maie be ſtrengthened by his ſpirit, in the inner man,

17 That Chriſt maie dwell in your hearts by faith, that ye being rooted and grounded in loue,

18 Maie be able to comprehend with all Saints, vvhath is the breadth, and length, and depth, and height:

19 And to knowe the loue of Chriſt, vvhich paſſeth knowledge, that ye maie be filled vvith all fulneſſe of God.

For this thing ſake I bow my knees vnto the Father of our Lord Ieſus Chriſt, of whom all Fatherhood is named in Heauen and in earth, that he would giue you, according to the riches of his glorie to be ſtrengthened with power by his ſpirit in the inner man, that Chriſt may dwell in your hearts by faith, that ye might be rooted and grounded in loue, and maie be able to comprehend with all Saints, what is the breadth, & length, and depth, and height: and to knowe the loue of Chriſt, which paſſeth (or is above) knowledge, that ye might be filled with all fulneſſe of God.

This is the third part of this Chapter, containing a teſtimonie or witneſſe-bearing of Saint Paules praier for the Ephesians, which praier hath three circumſtances, the firſt whereof is concerning God, whom Saint Paule doth call vpon, who is the Father of our Lord Ieſus Chriſt.

The ſecond containeth a reaſon why God alone ſhould be called vpon: to wit, becauſe vpon him alone all fatherlie rule & gouernment doth depend, both in heauen and alſo in earth. The word (Fatherhood) is here taken for fatherlie rule & gouernment. Now, ſeing he alone is to be called vpon, in whoſe power the ordering of

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all things is, it followeth, that the Father of our Lord Jesus Christ alone must be called upon. But yet, this speech doth not exclude the Sonne and the holie Ghost: because there is one diuine essence or being, power, and glorie of the Father, the Sonne, and the holie Ghost.

The third circumstance containeth a rehearfall of those things, which the Apostle wisheth to the Ephesians: to wit, that in the partaking and possessing of heauenlie things, they might be verie rich and plentifull. But the Apostle doth first make his rehearfall, and afterwards in the end compriseth all things in generall.

But because in this point of doctrine, there is much to be marked, I will laie it downe in partes, to the end, that euerie thing maie the plainlier be considered, and the moze easilie applied to our vse.

The first part therefore of Saint Pauls praier is contained in these words: (That he might graunt you, according to the riches of his glorie, that yee maie bee strengthened by his spirit, in the inner man.) Here S. Paule wisheth to the Ephesians spirituall strength: and he sheweth the fountaine from whence euerie good thing floweth vnto all creatures: to wit, (The riches of his glorie,) that is to saie, the everlasting & bottomlesse mercie of God. When we are praiering therefore, what must we doe? reckon vp our merits and deservings? No, but boldlie trusting to Gods exceeding great goodnesse & clemencie, we must praie with faith in Christ. So praiceth Dauid, saiering: Miserere, &c. Haue mercie vpon me, O God, according to thy great mercie, & according to the multitude of thy mercies. He addeth the cause efficient, or the working cause, which is inward: to wit, the holie Ghost, wherby we are strengthened: & what maner of strength it is, which he wisheth vnto them, he expresth in these words, saiering: (That your inner man may be strong in the Lord.) Now, our inner man is our soule,

Psal. 51.1.

so farre forth as it is broken and trained by in obedience vnto God: such a soule as mindeth inward things, and not outward, eternall & heauenlie things, not temporall and earthlie things. The studies and endeouours of the outward man are diuerse from this. For he neglecting that which is inward and heauenlie, is buisie in outward, temporall, and earthlie toies and trash.

The second circumstance is declared in these words: (That Christ maie dwell in your hearts by faith.) This circumstance sheweth plainlie from whence the strength of Christians doth come. For it defineth our strength, to be Christ himselfe. But how? Euen by dwelling in vs. How is this dwelling brought to passe? Euen by faith. Where, or in what part of vs? Euen in our hearts. For it is not inough to haue a kinde of knowledge of Christ, it skils not what, or how: but the affection of the heart must be present, which is a stedfast confidence in Christ, with which confidence being armed, we cannot be overcome, but are able to withstand hell gates, according to that sayeng of S. Iohn, *Hæc est victoria*, &c. This is the victorie which ouercommeth the world, euen your faith. This place deserueth chieflie to be marked. For it doth not onelie teach, that Christ dwelleth by faith in them that beleue: but it disproueth the Papists, which define faith to be a certaine knowledge and agreeing to the *scō*rie, without confidence of heart.

The third circumstance, (That ye maie be rooted and grounded in loue,) teacheth vs what is the force of faith, in respect of our neighbour. For, so sone as he had made mention of faith, by and by he setteth downe the effect or fruite of the same: to wit, true and heartie loue towardes our neighbour: which he doth for a double purpose: namelie, to shewe the true qualitie of faith: and also to teach vs, in what thing the perfection of Christians doth consist. But what manner of loue doth faith require? Forsooth, such a loue as is rooted and grounded:

that

1. Iohn. 5. 4

*The meaning of this place is before set dovvne,

that is to saie, such a loue as is sound & steddie, which is not moued & made to vanish like smoke, vpon euerie light occasion. Wherehence let vs learne, that how much more we profit and doe good in the schoole of Christ : so much more we growe and increase in the workes of loue, and are, as it were rooted . For it cannot be, that he should be void of loue, which possesseth Christ truelie by faith.

The fourth circumstance is, (That yee maie be able to comprehend with all Saintes, what is the breadth, & length, and depth, and highth :) to wit, of the mysterie of Gods grace, and Christs loue towards vs . For so the Apostle expoundeth himselfe, sayeng: That ye maie know the vnmesurable loue of Christ towards you. For as the mercie of God the Father passeth all his workes, according to the wordes of Dauid : so the loue of God the Sonne, is beyond all measure also. For, if thou beholdest the breadth thereof, it cannot be compassed within anie boundes : if thou considerest the length thereof, it reacheth euen to all the ends of the world : if thou cast thine eyes vpon the deapth thereof, it stoopeth downe, euen to the vilest and basest things in the world : if thou looke aloft vpon the highth thereof, it is farre aboue the heauens. This is the plaine and true meaning of this place : as for the trifles and toies of the Lordes wooden crosse, and of the round globe or compasse of the whole worlde, let vs leaue them, they are nothing : and therefore let them goe.

This place ministreth a most fruitfull comfort against all lets and impediments, which seeme to hinder our saluation . For, if Christ loueth vs so deere, it cannot be, (so that we abide in him by faith, euen to the end) that any creature should cast a blocke betwene vs & our saluation.

The fift circumstance, (That ye maie be filled with all fullnesse of G O D) comprehendeth in a summe, whatsoever belongeth to that perfection and fulnesse, which G O D requireth of vs . Nowe, the fulnesse

of

Psal. 145. 9

of God, is Christian perfection, whereby we doe fullie, that is to saie, without colourable dissembling and hypocrisie, submit our selues vnto God. Such are all they, which keepe the faith, and a good conscience.

Wherehence we learne, in what things Christians must chieflie finde themselves occupied: namelie, in labouring more and more to come by perfection. For there is none, that hath profited and done so much good in the schoole of Christ, but hath neede of increase. Here therefore is their vanitie and pœuishnesse reprobued, which hauing scarcelie had anie smacke at all of things belonging to God, and saouring of heauenlie wisdom, thinke none so spirituall as themselves, not once minding to profit anie more, or to goe forward anie whit at all.

Verfes. 20. &. 21.

20 Vnto him therefore that is able to doe exceeding abundantlie, aboue all that vve aske or thinke, according to the pover that vvorketh in vs,

21 Be praise in the Church by Christ Iesus, throughout all generations for euer, Amen.

But vnto him that is able to doe most abundantlie aboue all that wee aske or thinke, according to his power working in vs, euen vnto him bee glorie in the Church by Iesus Christ, through out all generations from age to age, Amen.

This is the fourth part of this Chapter, conteining a praising or glozifieng of Gods name, whereinto the Apostle falleth, anon after he had made rehearsall of Gods benefits. For, the whole benefit of our redemption serueth hèreto, that all glorie might be giuen to God. Wherefore the Apostle (surelie verie well) hath shut vp the first part of his Epistle with thankesgiuing.

Furthermore, bicause there are diuerse circumstances of this place, let vs consider and skanne them seuerallie. The first is, a making mention of Gods (Power) where by he is able to do all things whatsoeuer hée will: and

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will performe all things whatsoeuer he hath promised. This (Power) of God should first of all establishe our hope touching Gods promises, then it should be sette against the Diuell, death, and hell: yea, against the subtile reasons of the flesh, whereby the faith of weaklings is oftentimes shaken. Besides these, it should stirre vs vp to the feare of God: for God by his (Power) can punish the stubburne, and make them stope. Lastlie, it maie bee laide in their waie, which erroneously and blasphemously robbe God of his glorie, and giue the same to Saintes and Idols.

The second is a mention making of Gods liberalitie, who bestoweth vpon vs farre greater benefites, than either we can craue or conceiue. This ought not onelie to pricke vs vnto thanksgiuing: but to kindle in vs a greater and a feruenter faith.

The third, from whence the desire and delight in vs to praise doth proceed and come: namelie from hence, because the (Power) of God is forceable in vs: which (Power) doubtlesse, is not of flesh, or bloud, but of the spirit of God, and of faith.

The fourth is a pointing out (as it were) of the place, where true glorie maie be giuen to God, which is the Church of the Saintes, or congregation of the faithful. For the Church is a certaine Theatre in the world, whereon God will haue his glorie shewed and scene, according to that saying of Dauid: *Laus eius in Ecclesia Sanctorum*, His praise bee in the congregation of Saints.

Psal. 149. 1

The fift is a declaring of the meane or waie, whereby glorie ought to be giuen vnto God, (By Christ Iesus,) saith the Apostle. For none can giue praise and glorie to God, vnlesse they be in Christ by faith. Therefore saith Saint Ambrose, *Per Christum, &c.* Through Christ we must giue God thanks, because God giueth vs all things through Christ.

Psal. 119.
164.

The first is the continuance and long lasting of the praise and glorie which is to be given to God. (Throughout all generations, saith the Apostle, for ever, Amen.) This everlasting praise and glorie of God, putteth vs in minde of two things. The first is, that we which are the members of Christ, should perpetuallie and for ever praise and glorifie God in Christ, after the example of David, who saith thus: Septies in die, &c. Seuen times a daie I haue song praises vnto thee, bicause of the iudgements of thy righteousness. The second is, that we should knowe, that the Church of God shall perpetuallie and for ever remaine, and neuer haue end. For, if glorie and praise must be given to God (For ever), & that cannot be done else-where, saue in the Church, it followeth that the Church shall neuer be put downe, or come to an end. Then seeing it is so, it shall be preserved and maintained here in this world, till the daie of iudgement: and also after the resurrection of all flesh it shall continue in all eternitie and everlastingnesse, praising and glorifying God for ever.



¶ THE FOVRTH CHAPTER.

¶ THE SVMME OF THE fourth Chapter.

Of the Ephesians, forsomuch as ye are called vnto so great grace, meet & requisite it is, that in harmelesnes and vprightnesse of life ye aunswere so holie a calling. Wherefore I exhort you, that yee abandon all Gentilisme or heathenishnesse, and endeavour your selues to holinesse of life.

¶ THE ORDER OF THE fourth Chapter.

After Doctrine the Apostle addeth exhortations, according to the manner of the Prophets and Apostles: and first he setteth downe a generall proposition: to wit, That the Ephesians should walke worthy their vocation. Then, like a workman, by litle & litle he proceedeth from the causes, and gathereth in what the whole summe consisteth: namelie, in mutuall loue: wherevnto he ioineth reasons. But least anie should abuse the excellencie of gifts, to the contempt and despite of their neighbours, hee sheweth the end of those gifts wherewith Christ doth beautifie his Church. To this also he addeth manie specialties, which in a full proposition, as in a generalitie, are contained, and interlaceth comparisons of vertues and vices. He putteth them in minde of their former state vnder Gentilisme or heathenishnesse, to the end that the filthinesse of their offences being discovered and knowne, they should giue themselves to holinesse of life, and abandon vices. And so, as the former part of the Epistle is didascallicall, that is to saie, tending to instruction, and conteineth the doctrine of saluation freelie giuen: euen so the latter part thereof is paraineticall,

that is to saie, standeth vpon exhortation, and frameth vnto vs a Christian life.

¶ THE EXPOSITION OF THE
fourth Chapter, with the obseruation of
doctrines therein contained.

Verſes. 1. 2. & 3.

1 I therefore beeing prisoner in the Lord, praie you, that ye vualke vworthie of the vocation vwherevnto yee are called,

2 With all humbleneſſe of minde, and meekneſſe, vvith long ſuffering, ſupporting one an other through loue,

3 Endeavouring to keepe the vnitie of the ſpirit in the bonde of peace.

I therefore, which am in bonds for the Lordes ſake, exhort you that yee walke worthie of the calling wherewith yee are called, in all lowlineſſe and meekneſſe, with long ſuffering, forbearing one an other, in loue, doing your diligence to keepe the vnitie of the ſpirit in the bond of peace.



The proposition ſtandeth vpon exhortation or perſuaſion. For the Apoſtle exhorteth and perſuadeth the Ephesians, to the leading of a life wortheie of the Goſpell. In this proposition there are manie things to be marked. Firſt, the Apoſtle maketh mention of his impriſonment, & that not onelie to declare his affection towarde the Ephesians: who, although hee was caſt into priſon for the Goſpels ſake, yet he did not ceaſe to exhort them to things ſeruing for their ſaluati- on: but alſo that he might grow in countenance & credit among them, for whole ſake he feared not to aduenture the vttermoſt dangers. In this place therefore let the miniſters of the Goſpell be admoniſhed, of the lot & croſſe, that is common to them all, which they are compelled to beare, through the tyrannie of this vnthankfull world: & by the example of S. Paule, let them learne to be conſtant, leaſt through accuſtomed vnthankfulneſſe they renounce their profeſſion, & leaue the ſtanding wherein God hath placed

placed them. For, it is no shame to suffer for the profession of true doctrine, but rather an exceeding glorie. For to endure the greatest daungers of all, with a willing mind, for the gospel sake, is a certeine seale (as it were) of their doctrine.

Secondlie, when the Apostle saith, (I praie you that you walke worthie of the vocation wherevnto ye are called,) he compriseth in a summe, what becometh Christians, which are called to the partaking of heauenlie grace. Now, in this place that generall vocation or calling of all Christians is to be vnderstood, whereby we are called from darknesse, to light: from sinne, to righteousness: from curse, to blessing: from death, to life: from damnation, to iustification and saluation: from hell, to heauen: to be short, from the kingdome of the Diuell, which is full of all kinde of miseries, to the glorious kingdome of Christ. This wonderfull chaunging of our condition, ought worthilie to stirre vs vp to thankfulness. For, if in the world, he that dischargeth his office notablie, and is aduanced into higher place of promotion, thinketh it a filthie thing, to stain his degree of honour with some fowle fault: and on the other side, who soeuer outreacheth the rest, in vertue & noble deeds, bringeth the more beautie and renoume to his place: what shall we saie of them, which haue bene obtained this dignitie, to be called and counted not onelie Holie Prophets, Kings, or Spirituall Priests: but also The children of God. This necessitie therefore of chaunging the condition of our former state, being badde, into a better, is diligentlie to be considered, that it might stirre vs vp to lead a life worthie of so great and excellent a calling, in all sobernesse, righteousness, and holinesse. For we are called (as Saint Paule saith elsewhere) Not vnto filthinesse, but vnto sanctification and holinesse. Hereunto serueth that place also of the Apostle to Titus: Apparuit gratia, &c. The grace of God, that bringeth saluation

1. Cor. 1.2.

2. Cor. 7.1.

1. Thes. 4.7

Tit. 2.11.

12. 13. 14.

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vnto

vnto all men, hath appeared: and teacheth vs that we should denie vngodlinesse, and worldlie lusts, and that we should liue soberlie, and righteously, and godlie in this present world: looking for the blessed hope and appearing of the glorie of the mightie God, and of our Sauour Iesus Christ: who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe, zealous of good workes.

Thirdlie, because the Apostle is exhorting the Ephesians to (Vnitie of spirit,) that is to saie, to concord and agreement, he laieth the foundations thereof, whiles he requireth at their hands, (Humbleness of minde, meekness, long suffering, and bearing one with another through loue.) Of these Christian vertues I will saie somewhat, to the ende that the differencies and properties of them maie the better be sene and knowne.

(Humbleness,) which the Greekes call ταπεινοφροσυνη, is a vertue of the minde, which doth so rule a godlie man, that he thinketh not too well, either of himselfe, or of his giftes: but rather abaseth himselfe vnder all men, in the feare of God, giuing to God all glorie and praise. This vertue is the verie next fruite of true repentance, which taketh vnto it dailie new increasings, so that it be true and naturall, and not false and counterfeit. Now, this holie (Humbleness) increaseth & groweth by foure things. The first is, by the acknowledgement of our owne vnableness and weakness. The second is, by considering the ende of Gods giftes, which he hath giuen vs: for our giftes are diuerse. And why? Euen that the benefite of them maie be common: that is to saie, to the edifieng one of another, in the bodie of Christ. The third is, by binding our selues to serue others, according to the parable in the Gospell. For, Of him which hath more, more shall be required. The fourth is, by think-

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ing thoroughlie vpon Gods counsell, purpose, and prouidence, who oftentimes bringeth to passe, that they which seeme to haue but small giftes, bestowe moze trauell in building vpon Gods Church, than they which excell in diuersitie of giftes.

(Meeknesse) followeth Humblenesse aptlie, after the Apostles order : and it is the childe as it were of Humblenesse. Now, (Meeknesse,) which the Greekes call *πραότης*, is a kind of calmenesse in the mind, whereby as anie one biddeth himselfe from being angrie or wroth: so he sheweth himselfe gentle and faire spoken to others. The contraries to this, are fiercenesse, madnesse, forwardnesse, stubbornesse, waiwardnesse, and such like vices, which turne the calmenesse of the minde, into a storme and tempest.

(Long suffering,) which the Greekes call *μακροθυμία*: the Latinists, Longanimitas: is a companion of Meeknesse: and it is a certaine mildenesse of the minde, giuing place vnto wrong, and parting from ones owne right, for quietnesse sake. For so Saint Paule seemeth to define this vertue, when he addeth these words, (Supporting one another through loue, endeavouring to keepe the vnitie of the spirit,) that is, the concord or agreement of mindes, (In the bond of peace.) For loue kniteth vs together as it were with linkes: euen as the members of the bodie, being fastened together by ioints, are ruled by one spirit. When therefore the heart is reformed by Gods spirit, and brought vnder, by true humblenesse, meeknesse, and long suffering, we shall then well inough alwaie with others, amend them that haue done amisse, and also loue one another with true loue, according to the Lords commandement.

This place of the Apostle is diligentlie to be marked. For he sheweth, at what thing the true agreement of mindes in the Saints must take beginning: namelie,

at

Pro. 13. 10

Matt. 11.

29.

at the rooting out of all such vices, as are plagues to concord and vnitie: such are these, halwtinesse, hastinesse, forwardnesse, fiercenesse, waikwardnesse, &c. Hæreto serueth the saieng of Solomon, Onelie by pride doth man make contention. And Chyrist saith, Learne of me, because I am meeke and humble in heart. In which words Chyrist commandeth the bydling of two affections: namelie, desire of reuengement, and pride. For as (Humblenesse) of heart is flat against pride: so is (Meeknesse) flat against desire of reuengement. Chyrist saith, that the bydeling of these affections, is the bearing of his yoke. For he that hath found rest in Chyrist, and a refreshing after his labours, & an acquittance from the Lawe which condemneth, ought not therevpon to take libertie to sinne: but rather, being raised vp and comforted by the grace of Chyrist, to take vp Chyrist's yoke, and to chaine in the lewd lusts of the flesh.

This yoke of Chyrist shall not then be cumbersome or tedious vnto vs, but easie and light, when we are once vled to (Meeknesse and humblenesse,) after his example, being propt vp with true confidence and beliefe in him. Contrariwise, such as hold scozne to carrie the yoke of Chyrist, let them hardlie (euen as they deserue) be made subiect to the rule and power of the Diuell, and lie troden vnder his fete. For it cannot otherwise be, but that euerie one of vs must beare the yoke, either of Chyrist, or else of Chyrist's aduersarie.

Verses. 4. 5. & 6.

4 There is one bodie, & one spirit, euen as ye are called in one hope of your vocation.

5 There is one Lord, one faith, one baptisme,

6 One God and Father of all, vvhich is aboue all, & through all, and in you all.

There is one bodie and one spirit, euen as ye are also called in one hope of your calling. There is but one Lord, one faith, one baptisme, one God and Father of all, which is aboue all, and through all, and in you all.

This

This is a confirmation of the proposition, wherein is set downe befoze vs, a heape of reasons or arguments, all which hang vpon this one principle: That which is one, ought in no case to be at strife and debate with it selfe. The assumption or minor is this: The Church is one: herevpon followeth the conclusion, which is this, Ergo the Church ought in no case to be at strife & debate with it selfe. The assumption or minor, because it is to be proued, is confirmed with store of reasons. But that all things maie be knowne at the full, we will consider euerie thing by it selfe seuerallie, and that briefelie.

First therefore he saith, that (There is one bodie, and one spirit,) that is to saie, Euen as Christians are the members of one and the selfe same bodie: so it is meete, that they being quickened by one and the selfe same spirit, should agree together in holie loue. For, as all the members of one and the selfe same bodie, are quickened and gouerned by one and the selfe same spirit: euen so must all Christians behaue themselues one towards another, that they maie seeme to be lead and guided by one minde & heart, seeing they are all but one bodie in Christ. Whosoever therefore departeth from vnitie and concord, he must needs depart from the bodie of Christ, which is the Church.

Herevpon it followeth, that they, which mainteine not stedfastlie holie loue and vnitie among themselues, doe boast and bragge of the title of the Church, all in waste. And least we should suffer our selues to be withdraue and pluckt awaie from the Church, vnder a vaine shewe & counterfaite colour of vnitie, let vs marke the reason of vnitie, which followeth: (Euen as ye are called in one hope of your vocation,) saith the Apostle: that is to saie, I would so haue you all to be one, euen as ye are called to one and the selfe same inheritance, which at this instant ye possesse by hope, according to the word

1. Co. 12. 12

of your calling. It is the Apostles will therefore, that we should not depart from the word of our calling, that is to saie, from the pure doctrine of our calling, from whence the foundation of loue and vnitie must be fetcht. For he that departeth from the Gospell, whereby God calleth: he departeth from the vnitie of the Church, from the which when a man is once separated, it cannot be that he should be gouerned by the spirit: euen as anie member or limme of the bodie, being cut off from the bodie, is no more ruled by the life, which is in the bodie.

Now followeth the heape of reasons. (There is one Lord,) to wit, of the Catholike or vniuersall Church: namelie, Christ Iesus, whom all the faithfull ought of dutie to serue, in vnitie of spirit, and agrément of mind. For, if it be a folwe and reprochfull thing, that household seruaunts, which haue but one and the selfe same earthlie maister, should fall out and bzall among themselves: and not rather with one consent & agrément do that which they are commanded: what (I beseech you) shall be more folwe and reprochfull, than that Christians, which haue but one maister in heauen, the Lord Iesus Christ, should be at disagreement & defiance among themselves: speciallie, seeing there is (But one faith) of all in him, whereby they staie and rest themselves vpon him alone, being the onelie Lord and alone redeemer of all: which (Faith) indeed, seeing it is but one and the selfe same: that is to saie, of one and the selfe same promise: it is meete, that they to whom this (One faith) is giuen, should also maintaine among themselves, one vnitie, or onenesse.

To this also belongeth that which followeth. (One baptisme:) to wit, common to all, whereby we are ingrafted into Christs bodie, & as it were incorporate with him. (One God and Father of all, which is aboue all, and through all, and in you all:) that is to saie, which ruleth ouer all, and by his prouidence and gouernement ordaineth

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and disposeth all, dwelling in all the godlie by faith. And although these words, (Above all, & through all,) maie be referred to the vniuersall gouernment and rule of all things : yet the circumstance of the place maketh a restraint, so that they are to be applied to the Church, chiefly in this place. The meaning of the words therfore is this, (Above all) noteth the soueraigne rule of one God ouer the Church : (Through all,) betokeneth his prouidence ouer spreading all and euerie member of the Church : (In all) signifieth the coupling or knitting of vs together with Christ. Whosoever therefore breaketh brotherlie loue or agrément, he neither knoweth nor confesseth these three doctrines. To be brieve, whosoever is not moued with these reasons and arguments of vnitie, to desire and endeouour to liue in loue and concord, we maie well enough thinke that he or she hath not so much as one little crumbe of the same in them.

Verse. 7.

7 But vnto euerie one of vs is giuen grace according to the measure of the gift of Christ.

But vnto euerie one of vs grace is giuen, according to the measure of Christs gift.

This is a figure called Prolepsis, and maie be called in English, Presumption, whereby the Apostle cutteth off a quarrellous demand. If all things, which are here rehearsed, are common to Christians, how then cometh it to passe, that we are not equall in giftes belonging to the Church : Why hath this man a greater gifte, and that man a lesser : Surelie this vnequall giuing of giftes, is the seede of strife and enuie : as maie be seene in the Corinthians, and in manie others.

The Apostle answereth, that grace is giuen to euerie one, euen as it pleaseth Christ, who bestoweth his gifts,

not onelie to the pziuate bles of euerie one foꝛ himselſe, but alſo to the pꝛofite, maintenaunce, and pꝛeſeruatiõ of the whole bodie : to wit , that one ſhould ediſie another with their gifts, in the bodie of Chꝛiſt. Hauing therefore ſhewed the authour and giuer of diuerſe gifts in the Church, he cutteth off all matter of boaiſting , and all cauſe of deſpiſing others , which ſeeme to haue receiued ſmaller gifts. If manie would conſider this well , they would not ſwell ſo much in their owne wiſedome , but euerie one would ſerue other the moze, with their gifts, thꝛough loue. Let vs therefore learne hẽrehẽce , to be content both with our eſtate, and giſtes : and to laie out vpon the ediſieng one of another , whatſoeuer giſtes the Lord of life hath lent vs.

Verſe. 8:

8 Wherefore he ſaith, When he aſcended vp on high, he lead captiuitie captiue, and gaue giſtes vnto men.

Wherefore he ſaith, When he aſcended vp on high, he lead captiuitie captiue, and gaue giſtes vnto men.

Pſal. 68. 4.

By the teſtimonie of Dauid he pꝛoueth, that Chꝛiſt is the Authoꝛ of all ſuch giſtes, as euerie ſeueraill member hath in the Church. Now this teſtimonie is well to be marked, becauſe it containeth a Pꝛophetie concerning the triumph of Chꝛiſt aſcending vp into heauen , which triumph Dauid ſawe in ſpirit, a thouſand yeares befoze it came to paſſe . This teſtimonie is taken out of the 68. Pſalme , which is a pꝛaiſing of Chꝛiſt triumphant, whom Dauid confeſſeth openlie to be Iehouah , that is, the true God.

Furthermoze, this verſe of the Apoſtle , boꝛrowed of Dauid, containeth two things. The firſt, a Pꝛophetie of Chꝛiſts aſcending into heauen . The ſeconde, a double fruite of his gloriouſ aſcending : the firſt whereof is, his triumph

triumph ouer death, sinne, hell, and the Diuels kingdome, which is to be vnderstood vnder this word (Captiuitie.) This triumph, as it began in Christ our head: so it shall be ended in the rest of his bodie, which is his Church, at such time as we shall all rise againe, at the commaundement and voice of Christ. For then shall all the godlie enioie euermlasting victorie with Christ, their enemies being vanquished and shaken off with shame. The thinking vpon this our triumph to come, ought of right to comfort vs, when we be kept vnder the Crosse. For he, which is certaine of a glorious deliuerance, setteth lesse by his present grieuance.

The second fruit of the Lordes ascending, which the Apostle toucheth, is contained in these words, (And gaue gifts vnto men.) For, to this purpose Christ ascended, that he might deale gifts vnto his Church, whereby shee might be edified & maintained in this life. For, as on the day of Pentecost, he sent the holie Ghost downe to his Apostles, appearing in a visible shape vnto them, & likewise gaue them power against the Diuell and his members: euen so at this daie also, the same Lord Jesus beautifieth his Church with diuerse gifts, and he alone mainteineth the same, neuer purposing to forsake and leaue her vnprovided.

Wherehence therefore let vs fetch comfort, when wee lie groning vnder the Crosse. For, although the Diuell setteth vpon the Church, with sundrie kindes of engines, & by subtile snares violentlie rusheth vpon euerie member of the same: yet shall he not in triumph tread still vpon her necke, & keepe her vnder alwaies, though shee be held downe for a time. For Christ is the triumpher, who sitting at the right hand of God, maintaineth his Church, defendeth her, and strengtheneth her: yea, hee comforteth all and euerie one of her members with his holie spirit.

Verses. 9. & .10.

9 Now, in that he ascended, vvhhat is it, but that he had also descended first into the lowvest parts of the earth?

10 He that descended, is euen the same that ascended, farre aboue all heauens, that he might fill all things.

Now, that hee ascended, what meaneth it, but that hee also descended first into the lower partes of the earth. Hee that, descended is euen the selfe same that, ascended aboue all heauens, that hee might fill all things.

THese words must be read in a Parenthesis. For, out of the testimonie of the Psalmist already cited, the Apostle gathereth two things, by the figure of Digression. The one is of Christs abasing: the other of his glorifying. For, in that (He ascended) he signifieth that (His descending), that is to saie, his abasing went before, which came to passe, by taking vpon him mans nature, by his passion, and by his death. This argument or reason of the Apostle were altogether weake, if hee had not vnderstood and knowne, that the word which was in the beginning, and euerlasting, abased himselfe, in taking vpon him the shape of a seruaunt, wherein hee was also made obedient euen to the death of the crosse. Againe, in that he (Ascended), Saint Paule gathereth the glorifying of Christ, and his power, whereby hee now filleth all things, which make for the perfect estate of his Church.

Moreover, they which out of this place doe conclude, that Christ descended and went downe into hell, and to the place of the damned, build (God wot) vpon a verie weake foundation. For, the Apostle here doth not make a comparison of one part of the earth to another: but compareth the whole earth with heauen, as if he should saie: The eternall word vouchsafed to come downe from his heauenlie glorie, vnto vs miserable men, which liue and are conuersant here in earth, that he might be made man, and become an oblation for mankinde.

Further

Furthermore, because the Lord is here said, (To haue ascended farre aboue all heauens,) there are some which gather thereupon, that the bodie of Christ is ἀπὸ ὧρα ἄνω, not limitable. For (as they saie), aboue the heauens there is no place. But as for this subtile shift, let vs leaue it to Sophisters and Questionists: and let vs constantlie keepe and sticke to the Articles of our beliefe, wherein we confesse, that Christ was verie man, & cealeth not yet so to be: wherefore it is true, that he hath a verie bodie, limitable: and a verie soule, limitable likewise, wherewith he shall come at the latter daie to iudge the quicke & the dead. For, he ascended not to chaunge the nature of his manhood, into the nature of his Godhead: but, as the Apostle saith (To fill all things), and that by the maiestie and power of his godhead, wherewith he will be present with vs, euen to the ende of the world, according to his promise.

Whereof the Catholike Church of Christ beareth witness with vs. Saint Augustine saith, Sed quoniam, &c. But because that is true, which hee speaketh: Beholde, I am with you euen to the end of the world, he is both gone from vs, and he is here among vs, and he is come againe vnto vs, and he hath not lefte or forsaken vs. For he carried his bodie with him into heauen, he toke not awaie his maiestie out of the world. Touching this, read more in the Historie of Christ, which we haue written vpon the first Chapter of Saint Iohn.

Furthermore, this place of Saint Paule serueth to to this end, euen that we, by the example of Christ, should be abased and humbled, and one serue an others neede through loue, looking for the communion and partaking of Christs glorie: we (I saie) which here on earth, after Christ example, succour and make one of an other, and edifie them with diuerse and sundrie duties and seruices in the bodie of Christ.

Mat. 28.
20.

Verses. 11. 12. 13.

11 He therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastours, and Teachers,

12 For the gathering together of the Saints, for the vvorke of the ministerie, & for the edification of the bodie of Christ,

13 Till we all meete together, (in the vnitie of faith, & knowledge of the sonne of God,) vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ.

And he in deede gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastours, (or Shepheards,) & some Doctours, (or Teachers) for the restoring of the Saints to the worke of the ministerie, and to the edifieng of the bodie of Christ, till we all meete together in the vnitie of faith & knowledge of the sonne of God, vnto a perfect man, to the measure of the age of Christes fulnesse.

This is a rehearsall of the giftes, wherewith Christ chiefie beautifieth his Church: and it is a significati- on also of the end whie these gifts are giuen, and where- to they are ordeined. The gifts are these, (Apostles, Pro- phets, Euangelists, Pastours, and Teachers.) Although the last ende of these be all one: to wit, (The edification of the bodie of Christ:) yet their offices and charge is diuerse, as in the descriptions of them shall be decla- red.

The (Apostles) were the verie next men immediatlie chosen of Christ, appointed and ordeined to teach & preach the Gospell, and that not in some certaine place, but eue- rie where throughout the whole world, according to this commaundement of Christ, Ite in vniuersum, &c. Go ye ouer all the world, & preach the Gospell to euerie crea- ture, &c. Such were those twelue, which are also peculi- arlie called by the names of (Apostles.) To these was S. Paule also afterwards ioined, who was chiefie appointed an (Apostle) for the Gentiles, that he might carrie the name of Christ among them. But, bicause this order and degre of men was made, that by them God might haue

Mark. 16.
15.

Mat. 10. 2
3. 4.

his

his Churches gathered together and established throughout the whole compasse of the world: therefore ceased they (the Apostles I meane) when the Churches were thus by them set in order and edified.

Of (Prophets) we maie make two orders, whereof the one was in the olde Testament, the other in the new. The (Prophets) of the olde Testament were they, which being taught by speciall reuelation from Heauen, euen of God himseife, prophesied of things to come: which when they came to passe, warranted the hearers of their wordes, that their propheticall doctrine was not boorde of truth. The euents therefore, and fallings out of their prophesies, and the successes of the same, were certaine scales of that heauenlie doctrine which they deliuered to the Church. The (Prophets) in the new Testament, were men indued with singular wisdoms, whose charge and office it was, not onely to expounde the Scriptures, but also to gouerne and keepe in order the Churches, which the Apostles had assembled and edified: and that one while in one place, an other while in an other place, euen as it pleased the Apostles. This order therefore was likewise temporall, and had but his time.

The (Euangelists) were companie-keepers with the Apostles. For the Apostles ioined the (Euangelists) with them, for the easing of their labours. And although these also preached the Gospell, as the Apostles did: yet notwithstanding, they were of a lower degree than the Prophets. Such were Titus, Syllanus, Apollo, Marcus; Lucas, and Timothie, whom Saint Paule exhorteth to doe the worke of an (Euangelist:)

2. Tim. 4. 5

which worke appeareth to haue bene intained to the Apostles, in bestowing their trauell in preaching the Gospell of Christ euerie where. The (Euangelist) therefore were not sent next & immediatlie of Christ, as the Apostles were. They had not the ouersight and rule of

the Churches, now these, now those, which the Apostles had planted, as the Prophets did: but they were the Apostles companions onlie, whose helpe and seruice they vsed, in the discharging of their office. And although that the name of an (Euangelist) signifieth generallie, anie Preacher of the Gospell, whom ye will: yet notwithstanding, it is here taken for one certaine charge and office, as we haue already shewed. Sometimes also those foure, which wrote the historie of our Lorde Jesus Christ, commonlie called the Gospelles, are named (Euangelistes), of whome two were likewise Apostles: to wit, Saint Matthew, and Saint Iohn: and two were companie-keepers with the Apostles: namely, S. Marke, and Saint Luke.

Those were (Pastours), whom at this daie we call the Rectors or Ministers of Parishes, (some, after the olde fashion, Parish Priests.) These were appointed and set ouer certaine Churches, that by preaching or making of Sermons, by ministring the Sacraments, and by a kinde of holie discipline and order, they should rule and gouerne them. These are not for a time, but for ever, even to the daie of iudgement: their office is so needfull in the Church.

They are (Teachers,) whom the Church in olde time called by the name of Catechisers: whose office was to set downe a forme and order of doctrine, and to deliuer certaine foundations and grounds of doctrine, which the Pastours afterwards should tie themselves vnto, and diligently folowe. Such are they which at this daie teach and instruct youth in scholes the principles and rules of Christian religion. These haue an eie to this: to wit, that true expounding, and right order in teaching, be kept in the Church.

But although in the Apostles time, the ceremonie of promotion & preferment was not receiued, which at this daie is in vse: yet notwithstanding, thus much we must knowe,

knowe, that the godlie gouernors of Churches & schools, ordeined degrees of promotions vpon good and profitable aduise-ment : both that the arrogant and haughty hearted, should not vsurpe and challenge vnto themselves the title of honour and worship, without the iudgement of the Church : and also, that by open witness they might be warranted fit for that place & office, and growe in countenance and estimation. Neither is this against the dignitie of the ecclesiasticall Hierarchie: which the holie Ghost commendeth vnto vs. For, when the holie Ghost commendeth vnto the Ephesians an order and comeliness to be kept, he leaueth vnto himselfe, the authoritie to establish and make rites and ceremonies, which doe tend vnto the keeping of order and comeliness.

*Or
Churches
holie go-
uerne-
ment.

There is no cause therefore, that we should care for the speeches of proud praters, (Diuels indeed,) which haue these degrees in contempt : so that they, on whom these degrees are bestowed, remember who they be that so despise them, and also bethinke them, that their places of preferment, are not signes or tokens of an arrogant overlooking and ouerruling of others : but rather open witnesses of their office and charge, which they owe vnto the Church : and to the performance whereof they are bounde, as it were, by sacred and solemn oath.

But the aduersaries peradventure laie this in our waie. The Church of Christ should not be acquainted with pompe, she should not be skilfull in such things : let her haue the triall and examining of faith and holiness : let her haue prayers, and the laying on of hands. I aunswere, that it is not a thing vnworthie for Christians, to bestowe vpon godlie and learned men, testimonies of their learning and honesty : that the Church should knowe, to whom she might safely commit, and boldly put in trust, the gouernement and charge

of doctrine. And although such manner of promotions haue bene a long time abused, that makes no matter: so that wee reserue and keepe in Churches and Schooles, such things as are profitable and necessarie: all drosse and dregges beinge cleansed quite awaie.

Math. 23.
8.

Mat. 23. 9

Exod. 20.

12.

Mark. 7.

10.

Mat. 23.

11. 12.

Luke. 14.

11.

Againe, they trip vs in our talke, saieing, That the Lord did forbidde anie to be called Rabbi, and Maisters vpon earth, because there is but one Maister. I aunswere, that the same Lorde saith, wee must call none Father vpon earth: and yet he in his lawe giueth vs commandement to honour our Fathers. Wherefore this is to be vnderstande, not of the name, but of some other thing which was forbidden. Besides this, the circumstance of the place is a sufficient disprove against them, which sheweth what this forbidding meaneth. For this followeth, Qui maximus, &c. Hee that is greatest amongst you, shall be your Minister. Againe, Hee that exalteth himselfe, shall be brought lowe.

The Lordes will therefore was not by his forbidding, to take awaie the name of Father, Maister, or Teacher: but all arrogant confidence, and selfe-liking in vs. Wee will not that wee sooth and smooth our selues, if wee seme to excell others in some kinde of giftes. Wee will not that we proude lie pferre and thinke better of our selues than of others: but that wee rather, which is the greatest, should shewe himselfe a minister vnto all. We will not that we shoulde deuise and set abroad a new and straunge doctrine, but that we shoulde faithfullie followe our onelie Maister Iesus Christ, in matters of saluation.

Iam. 3. 1.

Now, in that they laie load at vs with the saieing of Saint Iames, Ne sitis multi magistri, &c. My bretheren, be not manie Maisters, knowing that we shall receiue the greater condemnation: that is soone answered. For Saint Iames to that his forbidding, addeth a reason, saieing: In multis, &c. For in manie things we sinne

all.

all. So that the meaning of this inhibition or forbidding, is this: I would that ye should not be sharpe controllers of other mens manners.

Now let vs come backe to the exposition of our text, where the Apostle setteth downe the end of those giftes, wherewith Christ hath and doth beautifie his Church. (For the gathering together of the Saints for the worke of the ministerie, and for the edification of the bodie of Christ.) To this ende belongeth all Christs bestowing and giuing out of his giftes. This (Gathering together of the Saints,) is called *καταρτισμός* in Greeke, and signifieth properly, a restoring or repairing of a thing decayed: as when the members of the bodie, as the bones, or such like, are loose, out of order, or beside their right place: but afterwards set in againe, fastened, and made sound and whole, that all and everie part of the bodie, maie be in good making and liking.

Whereence Saint Paule, who compareth the Church to the bodie, applyeth the word to the state of the Church well ordered and governed. The diuersitie of giftes therefore, wherewith Christ beautifieth his Church, belongeth to the well ordering and governing of the Church. For to this thing, as it were to the proper end, these giftes are appointed. This followeth, (For the worke of the ministerie,) that we might knowe, what instrument Gods will is to vse, (For the gathering together of his Saints:) to wit, (The ministerie of the word.) Afterwards the Apostle expoundeth this (Gathering together of the Saints,) and calleth it, (The edification of the bodie of Christ,) concerning which we haue said sufficient in the second Chapter.

Now followeth an amplification or enlargement, taken from the circumstance of the time, and the manner of (the edification of Christs bodie, Till we all meete together in the vnitie of faith, and knowledge of the sonne of God:) that is to saie, Till we all are made one

in faith and in the knowledge of Christ. In that he saith, (Till we all meete together,) it is to good purpose. For he signifieth, that it is not one daies worke for all of vs to be made full and perfect in Christ: but that it must be our dailie labour, till at length we come to that vnitie of Christs bodie, the cause of which (Vnitie) is faith. This (Knowledge) is not a knowledge onelie of the minde concerning Christ, but also a confidence of the heart. For, it is not enough to knowe that Christ is God, man, one person in Trinitie, King, Prophet, and Priest: vnlesse with stedfast confidence and boldnesse we build vpon him.

Here the degrees of (Vnitie) must be marked, the first whereof is, the (Knowledge) of Christ: from whence (Faith) springeth. By this (Faith) we are ingrafted into Christ, and made as it were of his bodie. Being therefore ingrafted into him, & made of his bodie, it is our part, like members of one & the selfe same bodie, to haue care & regard one of anothers health and good case, through loue: this (I saie) is our dutie, who are ioined together one with another among our selues, by the spirit of Christ. Out of these things therefore is to be gathered, that the (Vnitie) of the Church consisteth not in traditions of men, nor in ceremonies, but in the consent of true doctrine and faith, from whence the loue of one another doth spring.

Moreover, when it is said, (Vnto a perfect man, & vnto the measure of the age of the fulnesse of Christ,) the Apostle expresth, by a notable & trimme Metaphore, the increase & growing of the Saints. For, as there are diuerse degrees of age: as, infancie, childhood, middleage, oldage, dotage, &c. so must Christians growe by litle and litle, in the faith & knowledge of Christ. They must not keepe still at the nethermost steppe, and staie there: but they must goe vp higher and higher, till they come to perfectnesse: which notwithstanding they shall not ob-

teine

teine at full, befoze they, hauing put off the olde man, shalbe glozified both in soule and bodie, with a blessed life.

These words therefore of the Apostle must not be referred to the bodie, which is but an idle lumpe : but to the light of the minde, and the affection of the heart : to wit, that we should knowe Christ trulie, and leane vpon him with a liuelie faith, that we should not be waue- ring, like children, who by reason of their young yeares haue not a settled iudgement : but like men growne to full age, whose iudgement being fixed, they constantlie mainteine the truth.

For, whatsoeuer is heere spoken of the bodie, and of the (Measure of age,) it is to be applied vnto the spirit, and the increase of the same. For, as the Lord himselfe grewe in bodie, till such time as he became (A perfect man,) and had the iust measure of his full age : euen so we must growe in faith, and the knowledge of Christ, till we are come to perfectnesse. This to be the true and naturall meaning of Saint Pauls wordes, that which followeth is witnesse. For the Apostle is not in hand heere with our bodies, wherewith we shall rise againe : as some verie vnaduisedlie doe gather in this place. For that maketh neuer a whit for the drift of this present discourse.

Verse. 14.

14 That we hencefoorth be no more children, vvauering, and carried about with euerie vvinde of doctrine, by the deceit of men, and with craftinesse, whereby they laie in waite to deceiue.

That we should be children no more, to wauer, and be carried about with euerie blast of doctrine, by the wilnesse of men, by craftinesse, (or snares of deceit.)

The Apostle declareth and sheweth the fruit of the sound knowledge of Christ, and of faith. For, the
sound

sound knowledge of Christ, and a stedfast faith, strengthen the minds of men against all such tempests, as the souldiers of Sathan, dare or shall raise up against the Church. For, they that are not indued with the sound knowledge of Christ, and with faith, they easilie stagger, and raele. And as a little ship or small barke, not hauing a Pilot to rule and guide it, is driuen hether and thether with the waues and streame : or as a reede is shaken to and fro, according to the variablenesse of the winde : euen so they are carried awaie from true doctrine, by deceiuers and Heretikes. We haue therefore commended vnto vs here, the word, and an earnest studie and endeavour in the word, that thereby we maie be so confirmed, as not to suffer our selues to be withdrauone from the same, by anie craft or deceit.

Furthermore, he nameth two weapons, which deceiuers vse against the Church : not that these are all, as though they had no more : but because these are the principall & chiefe. The first is *κλεῖα*, which signifieth properlie, the casting of the dice, or dice-plaie, from whence Saint Paule borrowing it, applieth it vnto subtile sophistrie, or wittie wiles to wrest the scripture, and to deceits, wherewith the ignoraunt and vnlearned are easilie insnared and taken. The second is *παραγογία*, whereby is signified, a certeine kinde of craftinesse, or subtile fetching in of a man : when one doth all that he can for his life, by wiles to winde in another, and so to deceiue him.

This the Apostle expoundeth himselfe, when he saith: (Whereby they laie in waite to deceiue,) that to saie, by which deceitfull deede of theirs, and craftie dealing, they laie soze at men to draue them from the truth. Let these things admonish vs, not onelie of the daunger that commeth by false teachers, which goe to worke all the waies they can, maliciouslie to turne men from the true knowledge of Christ, and from faith : & also of diligence

and

and endeavour, that we being established in true doctrine, maie be able both to defend our selues against all the snares of deceiuers, and also to stoppe their mouthes.

Verse. 15.

15 But let vs followe the truth in loue, and in all things growe vp into him, vvhich is the head, that is Christ.

But following the truth in loue, let vs growe vp in him through all things, which is the head, euen Christ.

This is an Antithesis, or opposition, to the former member. For as he made mention there, that we should take heed of false doctrine, and of snares which deceiuers laie to choke the true doctrine: so here he biddeth vs (Followe the truth,) that is to saie, sticke to the true doctrine, and in the faith. (For he useth the figure Synecdoche, whereby vnder the word (Truth) is also comprised the affection following, according to the manner of the scripture,) (And in loue one towards another:) whereby it shall come to passe, that we shall (Growe vp into Christ himselfe,) *τὰ πάντα*, euerie waie, (In all things,) he being our head. For, how much more we growe in the knowledge of Christ, in faith, and (In loue:) so much more we growe in Christ.

As children therefore growe by little and little, till they are come to their perfect age: euen so it is the dutie of Christians, to growe daie by daie in the knowledge of Christ, in faith, and in loue, and neuer to cease till they haue gotten perfectnesse. All this serueth hereto, that we should submit our selues vnto Christ our head, and mainteine vnitie among vs one with another, as we are all ruled by one and the same spirit of Christ.

Furthermore, Christ is said to be the head of the Church, in working, in perfection, in merit, and in order. In working, because he quickeneth, sustaineth, and

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keepeth

keepeth the Church by his spirit. In perfection, because he excelleth both Angels and men in wisdom and righteousness. In merite, because he hath taken away our sinnes by his obedience of the crosse: and by the obedience of the lawe, hath made satisfaction to the righteousness of God, that as manie as doe beleue in him, should be counted righteous, through the righteousness of Christ. In order, because he is the Monarch and onely Soueraigne of the Church.

Verse. 16.

16 By whom all the bodie beeing coupled and knit together, by euery ioint, for the furniture thereof, (according to the effectuall power, which is in the measure of euery part,) receiueth increase of the bodie, vnto the edifieng of it selfe in loue.

By whom the whole bodie beeing coupled and knit together, by euery ioint, wherewith one ministereth (or serueth) another, according to the operation (or working) in measure of euery part, causeth (or maketh) the increase of the bodie, vnto the edifieng of it selfe through loue.

The Apostle giueth a reason, why he calleth Christ the head of the Church: and the Church the bodie of Christ. Although this place appeareth at the first blith verie obscure and darke: yet notwithstanding, the meaning shall be verie easie, when the words are made plaine, and the similitude, which the Apostle doth not expresse here, is also declared. He calleth the Church (A bodie,) howbeit not anie bodie, what ye will: but (A bodie knit together,) or (as Saint Paule speaketh more pithilie) *συνεβαλον*, that is to saie, so knit and coupled together, that it maie well and fitlie be ioined to the head: even as an house built and raised vpon the foundation, by the rule and square of the workeman. Under this word therefore, the relation of the bodie to the head, that is to saie, of the Church vnto Christ, is meant, and vnderstood.

After:

Afterwards, the Apostle saith, that the Church is (A bodie knit together by ioints :) the Græke word is, *συναρμολογούμενον*, that is to say, so coupled & fastened, that the members of the same hang one upon another in due proportion, and agree verie well together. And thus the relation and proportion of the members betwene themselves, one with another, is signified (as you see,) vnder this word. He saith that this bodie is (Knit together by euerie ioint, for the furniture thereof:) that is to saie, by ioints, which carrie breath and life from one limme to another: which breath and life is dispersed from the head, thzough all and euerie member of the bodie, euen by the benefite and good seruice of the ioints, by whose meanes the members of the bodie, hang one by another, (According to the effectuall power of euerie part,) that is to saie, of euerie member. For some members receiue, and haue more breath and life from the head than other some, whereby the whole bodie taketh increase.

Now, the similitude shalbe easier to vnderstand. As the bodie of man is to the head, euen so is the Church of Christ vnto Christ her head: but the bodie of man ioined vnto the head, & knit together by ioints in euerie member, by due proportion and order, receiueth all breath and life from the head: Ergo the Church of Christ ioined vnto Christ her head by faith, and made fit by sundrie sorts of seruices & bles of loue betwene themselves, as it were members, draweth all ablenesse, and life from her head, euen Christ Iesus. Or if you please, frame the similitude in this manner.

As breath and life descending or comming downe from the braine, by and thzough the sinewes, veines; and artires, bringeth feeling and liuelinesse vnto all the members, according to the proportion of euerie one in his kinde: euen so Christ giueth vnto vs, who are his members, his gifts, and that not at

happe hazard or rashlie, but according to the measure of euerie member : that is to saie , as euerie member is able to receiue and take : and thus he maketh the whole bodie to be builded vp , and growe together into him. This point of doctrine deliuered vnto vs by Saint Paule, offereth vnto vs manifold lessons for our learning. For first of all, we haue to gather herehence, that all and euerie of them are out of the Church, how manie soeuer, which submit not themselues vnto Christ , in the true knowledge of Christ, and in faith : and which setting light by loue, are at daggers drawing one with another, so exceeding great is their hatred betwene themselues.

Furthermoze, a true and euident description of the Church maie herehence be taken, that it is An assemblie of such as beleeue in the Gospell , who cleaue so close vnto Christ their head, and are so knit and ioined together betweene themselues, according to the measure of euerie ones faith, according to the diuersitie of the giftes of the holie Ghost, & according to the condition of callings, that they all, & euerie of them liue and are lead by one and the selfe same spirit, and that they succour and maintaine one another in mutuall goodwill, charitie, and loue.

Moreouer , this place also sheweth vs the trimme, handsome, and neate order of Christs Church. For, such is the order of the Church, as of the members of one and the same bodie , vnder one and the same head. Again, this present place teacheth vs, what manner of like-suffering & consent, or agrément, there ought to be among Christians one with another. For, as in one bodie, when one member is pained and suffereth, the rest of the members, all and euerie of them, are partakers of that paine, and suffer therewithall : even so Christians , who are members of the same bodie, ought to be like minded one towards another, that as well in aduersitie, as in prosperitie , one should take part with another. To this

serueth

serueth the precept of S. Paule, Gaudete, &c. Reioice with them that reioice, & weepe with them that weepe.

Rom. 12.

15.

Finallie, and lastlie, we must marke, that the Apostle placeth (The edification of the bodie of Christ,) chiefe-
lie in (loue.) For, by (loue) the knowledge of Christ is
made fruitfull, and faith effectuell: yea, both of them are
made moze notable and excellent. For, where (loue) is
not, there doubtlesse the knowledge of Christ is but small
and slender: as for faith, it is so little, that there is ne-
uer a whit. For, according to the measure of faith, (loue)
is moze or lesse.

Verses. 17. 18. & 19.

17 This I saie therefore, and
testifie in the Lord, that yee
henceforth vvalke not as other
Gentiles vvalke in the vanitie of
their minde.

18 Having their cogitation
darkened, and beeing straun-
gers from the life of God, tho-
rough the ignorance that is in
them, bicause of the hardnesse
of their heart.

19 Which being past feeling,
haue giuen themselues vnto
wantonnesse, to vvorke all vn-
cleannesse, euen vvith greedie-
nesse.

*This I saie therefore and te-
stifie in the Lorde, that yee
walke no more as the rest of
the Gentiles walk, in vanitie
of their minde, blinded in
their vnderstanding, beeing
straungers from the life of
God, through the ignorance
which is in them, bicause of
the hardnes of their hearts,
which being past repentance
(or sorrow) haue giuen them-
selues vnto wantonnesse; to
commit all kinde of vnclean-
nesse vvith greedinesse.*

The Apostle, vpon a generall sentence or clause, fra-
meth particular exhortations. First, his admonition
is to all, teaching vs from what kinde of manners wee
should abstaine: to wit, from the maners of the Gentiles:
which he confirmeth from contrarie causes: and first,
from the beginnings of actions or causes. The beginnings
of actions in the vnholie & heathenish Gentiles, he ma-
keth to be of thre sorts: to wit, The vanitie of their mind,
the darknesse or blindnes of their vnderstanding, & the
hardnesse of their heart. The (Minde) is that, which the

Philosophers call *το νυνμονηκον*, to wit, when a man by the light of reason, discerneth, perceiueth, and iudgeth of things honest and dishonest: but the Apostle auoucheth that this (Minde) was vaine. (Cogitation or vnderstanding), which in Greeke is called *διανοια*, is that naturall abilitie, whereby we deuise, determine, remember, reason, and gather somewhat by and out of those things, which our minde quietlie seeth and perceiueth, without debating or reasoning: but the Apostle saith, that this vnderstanding was darkened or blinded: wherby it came to passe, that the Gentiles being ignorant of God, became estranged (From the life of God.) Now (The life of God) in this place is that, wherby God liueth within, in the heart, and vpon the which, all abilitie and desire to doe anie good, dependeth.

Under the word (Heart) the Apostle compriseth all the lusts and appetites, attributing (Hardnesse) vnto them: whereof it commeth, that men are not touched with anie sparkle of the feare of God, but rather runne headlong whether so euer their lewd lustes, & filthie affections carrie or driue them. These are the beginnings and causes of morall actions, or behaviours (touching religion) in the Gentiles, which as yet are not turned vnto God.

But that these things maie somewhat the more plainly bee perceiued, we will enlarge and lighten the same by examples. The (Minde) of man seeth that there is a God, and iudgeth that he is to be worshipped: which iudgement, although it be true, yet notwithstanding it is heere accused of vanitie by the Apostle: and good reason whie: euen because it vanisheth to nothing, and by the corruption and naughtinesse of nature is choked and strangled, before the matter commeth to action & practise.

For, when the (Vnderstanding) reasoneth out of this beginning, principle, or ground, & yet straieth from the true God, & from the right waie of worshipping him, the (Minde) in deed seeth that there is both a God, and that

he also is to be worshipped, but the (Vnderstanding) in the Babylonians reasoneth that Bel, in the Aegyptians that Apis, & so in other nations other idols are to be worshipped: & that one while by oblations of men, an other while by other rites and ceremonies, the mere deuises of men. And this is that which Saint Paule speaketh of, saing, that The Gentiles turned the truth of God into a lie, and worshipped and serued the creature, forsaking the Creator.

Rom. I. 23

Furthermore, the Apostle addeth the fit fruites of such causes: namelie, (Ignorance of God, estraunging from the life of God, and hardnesse of heart,) which is, senselesse blockishnesse, or numnesse, not suffering them to feele the greatnesse and greuousnesse of their sinnes, but to growe past all remorse of conscience or repentance: so that they cease vtterlie, and altogether leaue off to bee sorrie for their sinnes. A certaine inclination to all Wantonnesse,) followeth this senselesse dulnesse, or blockishnesse: yea rather, a certaine vnbydeled desire to sinne, which the Apostle termeth here by the name of (Wantonnesse.) This greedie lust bursteth out into all kinde of villanies and abhominable misbehaviours, which are here noted vnder the word (Vncleanesse,) all which are increased & made more by (Greedinesse,) the vtter aduersarie to contentation or temperance: untill it throlwe a man downe headlong into the bottomlesse gulfe of damnation. For, $\pi\lambda\epsilon\upsilon\sigma\epsilon\iota\varsigma$ is an vnmeasurable lust or desire, which hauing neuer inough, is alwaies seeking to haue more. In this place is first to be marked, what a wretched creature man is, without the grace of regeneration, or new birth, after the fall of our first parents: to wit (Vaine of mind, blind of vnderstanding, & hard in hart:) wherby we may easilie perceiue, what manner of freewill that is, which the Sophisters & Schoolmen haue in such count, & so highlie praise, euen in such as are not regenerate or new borne. If therefore (according to the doctrine of S. Paule)

our

our intents, our proceedings, and our verie doings are faultie and sinfull : what sounde thing is remaining : Tell mee that . And although the Apostle doth not take from man his naturall abilities : yet notwithstanding , he proueth that they were corrupt, after his fall.

Moreouer, we haue heere to marke, that Saint Paule speaketh not of actions naturall, or ciuill, which are ruled & gouerned by the mouing and gesture of the bodie. For in these remaineth some libertie, in such as are not yet regenerate or bozne a new : but he speaketh onelie of the actions which concerne Gods worshop and seruice: of which actions there are three causes . The first is, the word, which instructeth the minde, and frameth the iudgment. The second is, the holie Ghost, which is effectuell in the word, to the inlightening of the minde, and the inclination or bending of the will . The third is, the will of man resting in the worde, and giuing place to the holie Ghost, of whom it is both instructed and moued.

Verfes. 20. & .21.

20 But ye haue not so learned Christ:

21 If so be ye haue heard him, and haue bene taught by him, as the truth is in Iesus,

But ye haue not so learned Christ, if so bee that yee haue heard of him, and are taught in him, euen as the truth is in Iesu.

The Apostle sheweth the cause whie the Ephesians thought not, (as other hethenish Gentiles doe) to liue in the ignorance of the Gospell of Christ : to wit, bicause they haue learned Christ. For, as a little before, he rehearsed the causes of manie foule sinnes in the Gentiles, which causes are these : namelie, (The vanitie of their minde, the blindnesse of their vnderstanding, and the hardnesse of their heart :) so in this place he setteth flatlie against all these, the knowledge of Christ alone :

and

and further auoucheth, that the same is the cause of leading a godlie and an honest life.

This knowledge therefore of Christ ought to breed in vs an other manner of liuing, than is in the Gentiles, which are not yet (to this daie) turned vnto God, by and through the preaching of the Gospell. For, this effectually & forceable knowledge of Christ, what doth it? For sooth, it refoymeth the minde, it inlighteneth the vnderstanding, and it softeneth the heart: to be short, it reneweth the whole man by the spirit of God, that now he beginneth to liue (The life of God.) And this is that which the Apostle saith, (As the truth is in Iesus:) that is to saie, the true waie to liue well, set forth vnto vs in an excellent and notable example. For, in Christ appeared no kinde of marke or token of the olde man: because he bare the verie image of the Father, and being full of the holie Ghost, obeyed his Father in all things. The word (Truth) therefore doth signifie, not onelie the assent of trueth, but also the action which followeth the assent: by the figure Synecdoche much vlsed in Hebrew.

This place therefore is diligentlie to be marked, which teacheth, that the knowledge of Christ, or of the Gospell, is but vaine: vnesse wee haue ioined therewithall, such manners as are worthe of Christ, and the Gospell. For the knowledge of the Gospell, standeth not vpon a naked contemplation or gazing at things, not in idle disputations, &c: but in the single knowledge of Christ, in faith, and in harmelesse of life: or, as Saint Paule saith else-where, *ἐν γνῶσει, καὶ ἀσκήσει*, that is to saie, In knowledge and vnderstanding.

Verfes. 22, 23, & 24.

22 That is, that ye cast off, concerning the conuersation in. *That ye should cast off, (or laie awaie from you) after the for-*

X.

time

time past, the olde man, which is corrupt, through the deceivable lusts,

23 And be reneved in the spirit of your minde,

24 And put on the new man, which after God is created in righteousness, and true holiness.

mer conuersation, the olde man, which is corrupt, thorough the concupiscences of error: and should be renewed in the spirit of your minde, and put on the new man, which after God is shaped in righteousness and holinesse of truth.

The Apostle declareth, in a short rehearfall, but yet full and pithie, what it is, to haue learned Christ trulie, what truth is in Jesus, and what manner of life the life of a Christian ought to bee. Of this rehearfall there are three partes: to wit, (To put off the olde man, to be renewed in the spirit, and to put on the new man.)

The first part therefore, is the putting off of the olde man. The (Olde man) signifieth, not the substance, but the qualitie: namely, vice and corruption, & all custome of sinning, according to the conuersation of old. This custome of sinning, S. Paule would haue all Christians to put off, that the rule and gouernement of the spirit might be effectually and full: of which thing he sheweth the cause (Which is corrupt through the concupiscences of error,) that is to saie, whome deceivable lustes do corrupt, whiles they drawe men into corruption and destruction.

Rom. 6. 6.

Whosoever therefore desireth to escape destruction and utter vndwining, let him put off the (Olde man). Now the (Olde man) is then said to be put off, when the bodie of sinne is weakened and brought vnder, that wee should serue sinne no more. For so the Apostle expoundeth his owne words, saying, Hoc scientes, &c. Knowing this, that our old man is crucified with him, that the bodie of sin might be destroyed, that henceforth we should not serue sinne. In this speech of Saint Paule, the word (Crucified) must be considered. For by that is signi-

fied

fied the efficacie and working of Christs crosse, and his death in vs, to the crucifieng and mortifieng of the (Olde man.) To this serueth the exhortation of the Apostle, Ne igitur, &c. Let not sinne therefore reigne in your mortall bodie, that ye should obeie it in the lustes thereof: neither giue you your members as weapons of vnrighteousnesse vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousness vnto God. This agreeth also with the saieing of our Sauour, Si quis vult, &c. If anie man will come after me, let him denie himselfe, and take vp his crosse dailie, and let him followe me.

Rom. 6. 12
13.

Mat. 10.
38.

Mat. 16.
24

Mark. 8.
34.

Luk. 9. 23.
Luk. 14. 27

The second part of the rule heere set downe is, (To be renewed in the spirit of our minde,) that is to saie, to haue our minde made so bright and clere with new light, that the vanitie of our minde, and the blindnesse of our vnderstanding beeing chased awaie, our inwarde man maie taste, sauour, desire, discern, perceiue, vnderstand, thinke vpon, and reason of those things which are of the spirit. For, seeing The carnall or naturall man, perceiueth not those things that are of Gods spirit, it is behouefull that such a renewing of the spirit bee wrought in vs, as thereby we maie be able to submit and bring vnder our selues to the rule of the spirit.

1. Cor. 2.
14.

The third part of the rule is (To put on the new man, which after God is created in righteousness and true holinesse.) Of this part there are thre members. The first is, to put on the new man by forsaking sinne, and a renewed spirit. The second, the qualitie of the new man: to wit, that he is (Created after God:) that is to saie, after Gods image or likenesse. The third containeth the things wherein that newnes or likenes of God consisteth: namely, (Righteousnesse and true holinesse,) with the former whereof we serue men, according to the tenour of the second table: and with the latter we worshipping God purelie and sincerelie. The worde (True) standeth

foz a title due vnto holinesse : (after the manner of the Hebrew phrase,) whereby is meant, that not a fained or counterfaite (Righteousnesse), not an outward (Holinesse) onelie, but a perfect (Righteousnesse) and an (Holinesse) of hart, agreeing with the rule of Gods will, is required. This place of Saint Paule is diligentlie to be marked : not onelie, bicause it conteineth brieflie, and in a verie trimme definition, the partes of a Christian life : but also, bicause it setteth forth a clære and euident definition of (Gods image) in man. For, here, hence we haue to vnderstand, that (The image of God) is a conformitie or agreeablenesse of man with God (In righteousness and true holinesse). Hereupon it came, that our ancients or elders defined Christianitie to be an imitation or following of the diuine nature.

Verse. 25.

25 Wherefore cast off lieng, and speake euerie man truth vnto his neighbour, for vvee are members one of another.

Wherefore casting awaie lies, speake yee the truth, euerie one to his neighbour, bicause wee are members one of another.

Now he gathereth the specialties, which rise of the generalitie, or generall rule, concerning the putting off of the olde man, and the putting on of the new : besides, he rehearseth certaine members of either man, for examples sake. The first specialtie is : following (Truth) & plaine dealing, or singlenesse : and of (Lieng) that is, of auoiding all manner of coulourable excuses, and doublenesse. The Apostle gathereth this specialtie, in this sort : The olde man must bee put off, and the new man must bee put on, who is created after God in righteousness and true holinesse : Ergo (Truth) is to bee followed as a member of the new man. As for (Lieng), that must bee cut off, and cast awaie as a member of the

the olde man, to the ende we maie liue with our neighbours bpzightrie, plainlie, and neighbourlie.

To this specialtie he addeth another reason drawne from things iointlie knit together: (We are, saith he, members one of another,) Ergo we ought to succour and make much one of another, in (Truth) and honestie, without all dissembling and deceit. After this sort also the rest of the specialties following are to be ordered, all which are continued in discourse, by an Antithesis or opposition, euen to the end of the Chapter.

Verses. 26. 27.

26 Be angrie, but sinne not :
let not the sunne goe dovn
vpon your vvrath.

27 Neither giue place to the
Diuell.

*Be angrie, and sinne not : let
not the sunne set vpon your an-
ger, and giue not place to the Di-
uell (or backbiter.)*

Herhozteth vs, that we should not be (Angrie.) But because it happeneth oftentimes, that euen the godlie are moued, when things fall out amisse, and thzough the weaknesse of their owne nature: it commeth to passe, that they can not be altogether free from (Anger.) Wherefore, the first thing that he doth, what is it: Euen to set a stint, and to bound in our (Anger.) Secondlie, he giueth vs counsell and aduise. Thirddie, he addeth a reason of his counsell. The stint of our (Anger) is, that we should not sinne in being (Angrie:) which is done, so often as we be (Angrie) either thzough our owne default, or the default of others. But there is a kinde of praise-worthie (Anger,) which is kindeled either against our owne sinnes, to repent and be sorrie for them: or against the sinnes of others, to correct and punish them: and this onelie (Anger) hath an eie to Gods glorie, and keepeth a certaine stint.

But, because it falleth out so, that we can not byidle

*Meaning thereby, that our anger must be no more perceived than the print of a pots foot vwhen the imbers are raked abroad.

our (Anger,) but through our owne follie it will drawe to it some other sin: the Apostle giueth vs counsell, (That we should not let the sunne goe downe vpon our anger or wrath:) that is to saie, that we should not let the sinne of (Anger) rest long in vs: but as it riseth with the sunne, so to let it fall with the sunne. This selfe same meaning hath Pythagoras his posie, *Ollæ vestigium cinere turbato, The print of a pots foote, when the ashes be stirred. For if anger continue anie long time, it cometh to passe, that the Diuell will enter into that angrie mans heart, wholie to possesse it: so that by litle and litle he shall be swallowed vp at length in the gulse of destruction. And this is the sense of that which the Apostle addeth, (Neither giue place to the Diuell.) This place is diligentlie to be considered, which beareth witnesse, that the Diuell hath entraunce and rōme made him to dwell in the heart of man, (By anger and wrath.) Seeing it is so, fie vpon it: and if we loue our selues, let vs fie from (Anger and wrath,) as from the nette and snare of Sathan.

Verse. 28.

28 Let him that stole, steale no more: but let him rather labour & vverke vvith his hands the thing vvhich is good, that he maie haue to giue vnto him that needeth.

Let him that did steale, steale no more, but labour rather, working that which is good with his hands, that he maie haue to giue vnto him that suffereth neede.

Vnder the name of (stealth or theft,) the Apostle, by the figure Synecdoche, vnderstandeth all deuises and waies whatsoeuer of deceiuing. And as he giueth counsell to cut off this (Theft,) as a member of the olde man: so he requireth diligent trauell, and earnest labour of euerie man in his vocation and calling, as a member of the new man. He addeth the ende of this precept: namelie, (That euerie one maie haue to giue vnto him that

that needeth) to wit, unto them which either by sicknesse or olde age being hindered, are not able to get their living with their hands. This place is to be marked against thieves and pilferers, which living idelle, deuoure the fruits of other mens labours.

Verses. 29. 30.

29 Let no corrupt communication proceede out of your mouthes: but that which is good, to the vse of edifieng, that it maie minister grace vnto the hearers.

30 And grieve not the holie spirit of God, by vvhom ye are sealed vnto the daie of redemption.

Let no filthy speech come out of your mouthes, but if anie doe, let it be good & edifieng when neede is, that it maie giue grace to the hearers: and grieve ye not the holie spirit of God, by whom ye are sealed vnto the daie of redemption.

As he exhorteth vs to cut off filthie speaking and ribauldrie, being one of the nastiest and foulest members of the olde man: so he giueth vs counsell to vse good and honest talke, as necessarie for edification, being a member of the new man: that in so doing it might (Minister grace:) that is to saie, might turne to the profit and commoditie of the hearers. For, vnder this word (Grace) anie kinde of commoditie and profite whatsoeuer is in this place to be vnderstood.

Furthermoze, to his exhortation he ioineth a substantiall reason, saieing: (And grieve not the holie spirit of God:) to wit, with your filthie talke. Now there is here to be marked a double figure. The first is called, ἀνθρωποποιία, whereby the affections and properties of man, are applied vnto God. The second is Metonymia. For, (To grieve the spirit,) is to offend the spirit: yea, in such sort to moue him, that he forsaketh man vtterlie, in whom he tooke vp (as it were) his Inne. For, as a guest being thrust out of his Inne by violence,

feeleth

feeleth himselfe therewith greatlie grieved : euen so the holie spirit is said to be grieved, when he forsaketh the heart of man, wherein he lodged before by faith : seeing manie a foule sinne harboured in the same.

This exhortation of Saint Paule, if it take place among them, which professe the name of Christians, there would be fewer offenses given by their life, and greater quietnesse among men. But lewd custome, mens maliciousnesse, the diuels temptations, and the wickednesse of the flesh, pull on the most part of men (the more pitie) to the contrarie, and that not without great offense to the Church, and the vndoubted destruction of manie.

The weapons therefore, wherewith we must fight against this auncient lewd custome, against mens maliciousnesse, against the diuels temptations, and against the wickednesse of the flesh, are faith and prayer. That which the Apostle addeth, (By whom ye are sealed vnto the daie of redemption,) hath exceeding great weight in it to exhort. For the holie spirit is an assured seale, and a certeine marke, whereby the godlie and elect are discerned from the wicked and reprobate, euen till the daie of iudgement and redemption, when we shall be quit and set free from all miseries.

Verses. 31. 32.

31 Let all bitternesse, and anger, and vvrath, crieng, and euill speaking, be put awaie from you, vvith all maliciousnesse.

32 Be ye courteous one to another, and tender hearted, forgiving one another, euen as God for Christs sake forgauē you.

Let all bitternesse, & grudging, & anger, & roaring, & blasphemie, (or cursed speaking) be removed from you, vvith all maliciousnesse (or wickednesse.) And be ye mercifull one to another, forgiving one another, euen as God forgauē you in Christ.

HE persuaded vs before to cut off anger, as a certeine ill-fauoured and filthie member of the olde man : now he willeth vs to pare awaie quite all the parts thereof,

thereof, as ioints of this member : and biddeth vs plant in their places, the vertues which are contrarie to these vices.

But because the names of the vices, rehearsed here, are somewhat like in signification, they are therefore to be discerned and knowne by their difference. (Bitternesse, which in Graeke is called *πικρία*, is the roote of anger and grudging : this breedeth grudging or indignation, which in Graeke is called *θυμός*, being a certeine furie or madnesse of the minde thirsting after reuengement. Indignation or grudging breedeth wrath, which bursteth out euen to the deede doing. This wrath, is the mother of (Crieng or roaring,) that is to saie, of quarrelous words, tending wholie to contention & strife. (Crieng or roaring) bringeth forth (blasphemie, or cursed & euill speaking,) whereby one doth what he can to nicke anothers name, to raise vp an ill report vpon him, & so to seeke his discredite & vndowing. The Apostles minde is, that all these sinnes and (Maliciousnesse) also with them, be vtterlie put awaie : for these be the weapons, wherewith men arme themselves, to wound and hurt their neighbours.

Moreouer, the Apostle setteth flat against these members of the olde man, the members of the new man : to wit, (Courtesie, mercifulnesse, or tender heartednesse, and forgiuing one another.) And to the ende he might persuaade the Ephesians herein, he bringeth the principall paterne of all paterne : namely (God the Father, who for Christes sake forgave vs.) All Christians therefore, as manie as couet like children to boast of so great a ffather, it behoueth them to applie themselves to this paterne. For, is it not a filthie thing, that children should not followe the vertues of their ffather, so farre as they maie? Heere to serueth the commandement of Christ, *Estate misericordes, sicut & Pater vester celestis misericors est* : Be ye mercifull, as your heauenlie

Luke. 6. 36

Father also is mercifull . Saint Ambrose frameth the
 Apostles argument in this manner : Si Deus per fi-
 lium suum seruorum misertus est , quanto magis serui
 ipsi inuicem sibi debent misereri & donare , si alter in
 alterum peccet ? In English thus : If God
 for his sonnes sake , had compassion of
 vs being but seruaunts : how much
 more ought we being seruaunts,
 to be pitifull, and forgiue
 one another, if one
 offend an-
 other .



¶ THE

¶ THE FIFT CHAPTER.

¶ THE SVMME OF THE fift Chapter.

AS God the Father is to be folloved in all holinesse and purenesse : euen so is mutuall loue and charitie to be mainteined , after Christs erample : to the ende that all filthinesse and vncleannesse being put to flight , we should liue holilie and honestlie . Furthermoze, subiects must be godlie disposed among themselues, and liue Christianlie one with another . And, as it becommeth women to be obedient to their owne husbands : euen so on the other side, it is the dutie of husbands to loue their wiues, after the erample of Christ, who loueth and tendereth the Church his deere spouse.

¶ THE ORDER AND PARTS of the fift Chapter.

The beginning of this fift Chapter, is concluded vpon the last verse of the fourth Chapter. For, as the Apostle did there take an argument or reason of mutuall goodwill, and forgiving one another, euen from the erample of our heauenlie Father : euen so here in the beginning of this fift Chapter, he setteth downe another erample of the same Father, generallie to be folowed of all : & he maketh a certeine souereigne or principall ground, of the specialties following . To this erample he addeth an exhortation to mutuall loue, taking his reason from the erample of Christ : from whence, (I meane from the erample of the Father and of Christ,) he is carried againe to the specialties, compared by setting contraries against contraries : and he reckoneth vp diuers duties of Christians not a fewe, interlacing reasons drawne from the diuerſitie of our estate, being of two sorts : namelic, before the light of Christ was knowne, and vnder grace.

Lastlie, he entereth againe into a generall exhortation concerning mutuall submission, or dutifalnesse, which he diuideth freight-waies into moze specialties, & handleth two of them at large in this Chapter. The first whereof is touching the submission, which women ought of dutie to shew and perfourme to their husbands. The second concerning the dutie of husbands, that they shuld loue their wiues, euen as Christ loueth his Church.

THE EXPOSITION OF THE FIFT
Chapter, with the obseruation of the doctrines therein contained,

Verses. 1. 2.

1 Be ye therefore followers of God, as deere children,
2 And vvalke in loue, euen as Christ hath loued vs, & hath giuen himselfe for vs, to be an offering, and a sacrifice of a sweete smelling sauour to God.

Be ye therefore followers of God, as beloued children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an oblation and sacrifice of a good sweete sauour vnto God.



The example of God set downe in the end of the fourth Chapter in speciall, I applie in generall: to wit, that in all our actions and doings: yea, in the whole course of our life, we should be (Followers of God as deere children.) This (Following) consisteth in true holinesse, wherby the spirit is kept pure and perfect, and the soule and bodie without complaint: that is to saie, it is framed to the rule of Gods will, declared in his Lawe. Hereto serueth the saying of the Apostle, Ipse Deus pacis, &c. The verie God of peace sanctifie you throughout, that your whole spirit, and soule, and bodie, maie be kept blamelesse, vnto the comming of our Lord Iesus Christ.

1. Theß. 5.
23.

Leu. 11. 44.

This is the (Following) which God requireth, when he saith, Sancti estote, &c. Be ye holie, because I the

Lord am holie, and haue separated you from other people, that ye should be holie. After the same manner also Christ setteth befoze vs the example of his Father to bee followed, saieing, Estote vos perfecti, &c. Be yee perfect, euen as your Father which is in heauen is perfect. The Lord in this place requireth not an equall perfectnesse, but a like perfectnesse, according to the measure which is in vs, till we are come to true perfectnesse in deed, which is signified by this word (Following.)

This place is diligentlie to be marked. For it teacheth, that whosoever will be in the number of Gods children, they must followe the example of their heauenlie Father, in all holinesse and purenesse. They that neglect this, and doe it not, wrongfullie take vnto themselves the name of children, seeing they are rather bastards, than lawfullie begotten. Herevnto he addeth the example of the Sonne, whereby he exhorteth vs to loue one another.

And that this present example might haue the more weight, he sheweth briefly from the effect, how the loue of the Sonne of God is towards vs: to wit, (Because hee hath given himselfe to be an offering & a sacrifice vnto God for vs:) that is to saie, a blame sacrifice, whereby satisfaction was made to God for our sinnes, (Hauiug a sweet smelling sauour,) that is, with which onelie sacrifice God was delighted and well pleased. Now there is to be marked in this place a double figure. First, *ἡ ὁσμὴ τῆς ἀρετῆς*. For the Apostle in this place (after the example of Moses) putteth vpon God the person of a man, that he might frame himselfe to our capacitie & knowledge. For thus speaketh Moses, Oderatus est odorem suauitatis, The Lord smelt a sauour of sweetnesse. Secondlie, Metalepsis, a figure in great vse with the Hebrews. For, by the swete smelling sauour is vnderstood, a sacrifice acceptable & pleasing vnto God. The Author of the Epistle to the Hebrewes, vsing a proper speech,

*Leuit. 19. 2**Leuit. 20.**7. 8.**1. Pet. 1.**16.**Mat. 5. 48**Gen. 8. 21.*

Heb. 13. 16

whereby he expounding the phrase of Moses, saith : Talibus holijs, &c. With such sacrifices *ἁγίαις θυσίαις*, God is onelie delighted or well pleased.

John. 13. 35

This Argument of Christs loue towards vs, conteineth in it three things. The first is, that the death of Christ is the onelie price of our redemption. The second, that God performed all these things, vnderfuerd on our part, of his meere goodnesse and loue. The third, that the thinking vpon this exceeding great loue of Christ, ought right well to put vs in minde of louing one an other. Wherefore, if we will be partakers of Christ, let vs endeavour our selues to loue one an other: speciallie, seeing he himselfe said thus, *In hoc cognoscent homines, &c.* By this shall all men knowe that ye are my disciples, if ye haue loue one to an other, as I haue loued you.

Verfe. 3.

3 But fornication, and all vncleannesse, or couetousnesse, let it not bee once named among you, as it becommeth Saints.

But as for fornication, and all vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth Saints.

The Apostle beginneth to reckon vp such finnes as fight with the true following of God our heauenlie Father, to wit, with holinesse, which God will haue to be the beantie and ornament of his childe: and he setteth downe three: namelie, (Fornication,) that is to saie, a wandering fleshlie lust: (Vncleannesse) that is to saie, all kinde of concupiscence, wherewith the soule and the bodie is defiled: (And couetousnesse,) which queneth and putteth out quite all hope & trust in God, and nourisheth vp a wicked confidence in monie, as in an idole.

The Apostles minde and will is, to haue these vices so waded vp, that they should not be once named among Christians, much lesse vsed. S. Paule seemeth to haue had

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an eie vnto that place in Deuteronomie, where it is said, Non sit meretrix, &c. There shall be no whore of the daughters of Israel, neither shall there be a whoore-keeper of the sonnes of Israel.

But (alas) the wounds of the Church are iustlie to be lamented. For these most filthie & noisome plagues, are not onelie wantonlie named, but also lawleslie committed: yea, even of such as brag and boast, that they execute the iudgement of God. But it is the ductie of the godlie to take hæde, least with the multitude of sinners, and their horrible offenses, they fall into Sathans net, and so either to blaspheme and slander the word of God, through the lewde behauiours and beastlie maners of such, as will be counted iollie fellows in the Church of God: or else to be allured by example to folowe their filthie fashions, which is done too soone (God wot) where no hæd is taken. For men do much sooner folowe the vice of one, than the vertue of manie. Now, the reason whie S. Paule would not haue these vices named, standeth vpon disagreements. Christians must be holie, Ergo they shall not meddle with any thing that is beastlie and abhominable.

Verse. 4.

4 Neither filthinesse, neither foolish talking, neither ieasting, which are things not comelie: but rather giuing of thanks.

And filthinesse; and foolish talking, and ribauldrie, (or beastlie and vn honest ieasting) which become not: but rather thankesgiuing.

Yet againe the Apostle ioineth thre vices together, which doe likewise fall at defiance and open fight with the following of God, & true holinesse: against which thre vices, he setteth the vertue *ἔνχαρις* (Thanksgiving:) a vertue in dæd, which doth not onelie signifie a prayer wherein we giue God glozie, thanks, & praise: but also language or speech seasoned with comelinesse & sweetness. For God loneth not that Stoicall solowzenes, & glumme countenance whereby men are made afraid to be con-

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27.

fant with vs : but as his will is to haue vs gentle and swiet in our life and conuersation one towarde another, so he requirerh communication seasoned with godlie swatnesse.

Furthermoze, where the Apostle interlaceth this, (Which are things not comelie :) it is an argument drawne from disagreements. For all manner of filthinesse, ribauldrie, and dishonest ieasting, either in behaviour, or in talke, is vtterlie at daggers drawing with the dutie of a Christian.

Verse. 5.

5 For this ye knowe, that no vwhooremonger, neither vncleane person, nor couetous person, vvhich is an idolater, hath anie inheritaunce in the kingdome of Christ, and of God.

For this you knowe, that no whooremonger, or vncleane, or couetous person, or which is an image worshipper, (or idolater) shall obtayne anie inheritaunce in the kingdome of Christ, and of God.

The Apostle addeth vnto the wordes going before, a verie heauie threating : or a reason drawne from the punishment which hangeth ouer the heades of (Whooremongers, vncleane and couetous persons :) to wit, that they are shut out from the inheritance of Christ and of God. And no meruell : for (wot you what) a iustifying faith can by no meanes stand or agree with these plagues.ouerthelesse, hope of pardon and forgiuenesse is not denied or withheld from the offender, by this threatening : but the punishment due by desert to such folwe sinnes is onelie signified, that the filthinesse of sinne, being once knowne, and the greatnesse of our guiltinesse therein vnderstode by the punishments, we might fall to repentance, and desie all such filthinesse.

For the rule of the Prophet, concerning the repentant, as it is alwaies, so is it now to be laid fast hold vpon : Cum recesserit, &c. When the wicked shall turne

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from his sinne, and doe that which is lawfull and right, he shall surelie liue, and not die. Againe, Nolo mortem, &c. I desire not the death of the wicked, but that the wicked turne from his waie, and liue. But speciall heede must be taken, that we abuse not this rule to the dishonour of God, and our owne destruction. Let vs therefore beware, that we runne not with full raine into a lewde custome of sinning, least God giue vs ouer into a reprobate minde, and we become carelesse of our wicked deedes, minding nothing lesse than to bee sozrie for them.

For, if we set at naught the outcries of the holie Ghost, ringing in our eares by the preaching of the Gospel, & calling vs to repentance: it is to be feared, that we shall be quite cast awaie by Gods iust iudgement, and counted dead creatures, and damned soules, ordeined to eternall torments, before God. Which punishment doubtlesse is most worthe, that God therewith should take vengeance vpon the malapert vntowardnesse, saluinesse, and perversnesse of men.

Verses. 6. & 7.

6 Let no man deceiue you with vaine words: for, for such things commeth the vrrath of God vpon the children of disobedience.

7 Be not therefore companions with them.

Let no man deceiue you with vaine speches. For by such things commeth the wrath of God, vpon the children of disobedience. Bee yee not therefore made partakers with them.

In these words the Apostle useth the figure Prolepsis, which in English maie be called a Presumption, wherely he ratiheth their obiection & excuse by the head, which diminish and lessen the sinnes aboue rehearsed, saing, that they are but escapes and defaults following mans frailtie & weaknesse: and that God is not so cruell a tyzant, that for such offenses he will quite cast men a-

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waie : Moreover, that there were diuerse : yea, euen of the most holie fathers, in all ages and times, which fell in the like : againe, that grace so aboundeth, as it swalloweth vp the sinnes of the whole world : and finallie, that it is inough, if a man be brought to the repentaunce of his sinnes committed, when he is going out of this world, and giuing vp the ghost.

With these and such like reasons, manie doe miserable deceiue themselves, vntill they tumble downe headlong into cuerlasting destruction. But yet our Apostle doth admonish the godlie in this place, that they suffer not themselves to be deceiued, insnared, and tangled with (Vaine words), whereby as with a hooke Sathan draweth them into hell. There is no poison more dangerous, than are those excuses & delaies, which keepe, embolden, & harden vs in our sinnes. For, whosoever listeneth vnto such (Vaine words), & is in liking with them, saie what ye will, he is vtterlie void of the feare of God. For, this is proper to the feare of God, (as the sonne of Syrach saith,) euen to driue out and chase alwaie sinne.

I saie therefore, that we must flee from the speeches of such heathenish & vnholie men, not as from the sweete and entising songs of Syrens, but as from the deadlie stings and wounds of Sathan. For, these men turne the iudgement of God, and the rebuking of sinnes, into toies and merriments. Let vs rather be moued with the examples of the whole world, which for such sinnes sake, felt the heauie wrath of God, that is to saie, the vengeance of God falling vpon (The children of disobedience:) that is to saie, vpon stubburne and wilfull men.

The floud is a witnesse heereof, the burning vp of Sodom maketh it a cleere case, verie manie ouerthrowes, and horrible changes of diuerse kingdomes, Commonwelths, and honourable houses auouch it for a truth. And that it is no lie, the torments of the wicked, wherewith God will punish their stifneckednesse and neglect of dutie, shall bee

a sufficient triall. Let vs therfore obeie the holie spirit, exhorting & commanding vs (That we should not be companions with them:) & let vs earnestlie & in time fall to repentance of our former life, least the Lord in his furie most iustlie cast vs off, and giue vs ouer into a reprobate minde, till we growe past grace & be vtterlie void of anie feeling of sorrowe for our sinnes. Let not the multitude of mistaking sinners moue vs, let not lawlesnes be a cloke to couer our shame, let not scaping scot free, when we haue done amisse, deceiue vs. The punishment is not forgiven or forgotten, though for a time it be forborne and driuen off. Let vs not therfore set light by Gods gentlenesse, and long suffering, daillie calling vs to amendement.

Verse. 8.

8 For ye vvere once darknesse, *For ye were sometimes darknesse,*
but are now light in the Lord: *but are now light in the Lord, as*
walke as children of light. *children of light so walke.*

He fetcheth the reason of hiserh exhortation, from a comparison of the Ephesians vsible estate: to wit, of that wherein they were before their conuersion: and of this wherein they are now placed after their conuersion. For it is meete, that euerie one should answere in life & manners, the degree and place wherein he is set: and should also take heed that he staine not his estate with anie spot, least through his owne follie and fault, he fall from that dignitie, whereto he was aduanced, both to his owne shame and reproch, and also to the ruine and decaille of others, which by their example are the worse.

The Apostle in this place calleth men that are blinded in their sinnes, & liue altogether disorderedlie & villanouslie, by the tearme of (Darknesse:) such are all they, (manie, or few,) which are not yet conuerted or turned by the Gospell. Now, this figure Metonymia, hath in it great force, as when we call a wicked man, wickednesse it selfe. The meaning therfore is this.

Before your conuersion, (O ye Ephesians,)

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what were ye? Euen men made of the méere darknesse of ignorance and maliciousnesse : so that there was not one mite of true and healthfull light remaining in you. But now you are light, walke therefore as children of light. The word (Light) is attributed and given to the faithfull : both bicause they are inlightened in themselues with true light : and also, bicause they giue more light, and shine brighter than others: insomuch that they doe euen reprove and finde fault with the life of the wicked : that is to saie, make the same more manifest.

This place is principally to be marked, which admonisheth vs, that the thinking vpon the dignitie and worthinesse of Christians, ought to be a pricke vnto them, to stirre them vp to liue holilie and vnblameable : both that we should performe to God ward all due obedience, and also drawe others forward by our example to godliness. Besides that, this place teacheth vs, that such as professe themselues to be Christians, and yet liue wickedlie, deceiue themselues, and laie themselues wide open to greater danger of damnation. For they are not the (Children of light), that is to saie, they are not inlightened with the true light, vnlesse they desie and forsake the workes of darknesse.

Verse. 9.

(For the fruit of the spirit is in all goodnesse, and righteousness, and truth.)

For the fruit of the spirit is in all goodnesse, righteousness, & truth.

This Argument is drawne from the cause efficient. We which beleue, are regenerate or new borne, and indued with the spirit of Christ. Now, (The fruit of the spirit, is goodnesse, righteousness, and truth.) Therefore we must doe what we can, by these, to stand against maliciousnesse, vnrightheousnesse, & lieng. This verse must be read in a Parenthesis, that the words which folowe, maie agree

agreed with the sentence going before.

Verſes. 10. 11.

10 Approuing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitfull workes of darkneſſe, but euen reprove them rather.

Allowing that whereby the Lord is well pleaſed, and haue nothing to doe (or meddle not) with vnfruitfull (or vnprofitable) workes, but rather rebuke them.

The Apoſtle declareth, what it is (To walke as children of light,) and he draweth the endeouours or ſtudies of the children of light, as it were to three heads. For his will is firſt, that we ſhould ſearch out and approve whatſoener is acceptable vnto God: that is to ſaie, whatſoener is commanded and ſet downe in his word. For, as the word of God alone inſtructeth and teacheth vs, what pleaſeth him, and what diſpleaſeth him: ſo this word alone ought to be the rule of life vnto the godlie.

Secondlie, the Apoſtle requireth vs (Not to haue anie fellowship with the vnfruitfull) that is to ſaie, vnprofitable & hurtfull (workes of darkneſſe:) to wit, which proceed from the ignorance of the Goſpell, & of Chriſt, and which haue in them as their cauſe, concupiſcence ingendered: ſuch are the heatheniſh and horrible ſinnes, wherewith they that are ignorant of the Goſpell, deſile and ſtaine themſelues. Now, we are ſaid then to haue fellowship with heinous and great diſordered ſinnes, both when we either make proſe anie manner of waie, one or other, that they pleaſe vs, or when we ouerſlip them with ſilence, and that moſt of all, if our calling otherwiſe ſeeme to charge vs, that we ought openly to ſet our ſelues diſpleaſed with them.

Thirolie, that we ſhould rebuke the workes of darkneſſe, and that as well by our holie and honeſt life, as al-

so by liuelie voice, springing from a certaine zeale of the glorie of God: and thus must we chieflie doe, if it stand with the order of our vocation and calling. But, if we maie not doe it in words: yet notwithstanding, we must shewe one waie or other, that these sinnes and offenses like vs not in anie case, but altogether irke and loath vs.

This place is to be marked. For the Apostle doeth not comprise in a short Aphorisme, the duties of the children of light: to wit, of Christians onelie: but also disproueth and throweth vnder foote the vanitie of them, that giue a gesse, (as the blinde man shotes his bolt,) that they doe their duties to the vttermost, if they sinne not themselues in their owne person, being neuer a whit carefull for others. Moreover, the Apostle teacheth in this place, that they also are out of the waie, and twang vpon a wrong string, who though they liue in blind Desperie, thinke notwithstanding that it is enough to abhorre vngodlinesse, and desie papistlicall superstition in minde and thought, supposing that to be present at the abominable, *thetish, and heathenish deuotions of Papists, for outward peace and quietnesse sake, is nothing hurtfull. For they, which either by their presence seeme to allowe these trumperies, although in minde they mislike them much: yet notwithstanding, they put the halter of wicked fellowshippe about their owne neckes.

*Because that in beeing busie thereabouts, they pilfer and steale fro God, part of his honour and seruice.

And what doe they? They vnderstand not, that it makes no matter, whether they doe it of blinde superstition, or of craftie and close dissimulation: seeing that by either euill, as well this, as that, men make a mocke of Gods holie religion, and by their example, partlie conserue and embolden the ignorance of the blunter sort in more inate stubbornesse: and partlie inflexible and shake the doubtfull and wauering consciences of weaklings. As for Naaman the Gouvernour of Syria, hee

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makes verie litle or nothing on their side, who at such time as he asked God forgiveness of one thing : to wit, if he entered into the temple of Rimmon with his Lord and King, and worshipped there : the Prophet let him goe in peace. For that worshipping was not a falling downe before idols : but a certeine stooping and bending forward of his bodie ; that the King might the more easilie leane vpon him, as he staid and bare him vp. That this is so, the historie it selfe plainlie proueth.

Verses. 12. 13. 14.

12 For it is shame, euen to speake of the things which are done of them in secret.

13 But all things, vwhen they are reprobued of the light, are manifest : for it is light that maketh all things manifest.

14 Wherefore he saith, Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.

For it is filthie to tell what things are done priuie of the: but all things, whiles they are rebuked of the light, are made manifest. For whatsoever maketh manifest, the same is light. VVherefore he saith, Arise thou that sleepest, & stand vp from the dead, and Christ shall giue thee light.

The Apostle maketh the sinnes and offenses of the heathenish Gentiles the more grieuous, and sheweth therewithall the fruite of rebuking and reprobuing : whereby the godlie, through their honest and holie life, may rebuke the uncleannesse and wickednesse of the vngodlie. For, by such kindes of rebuking, wicked men come to the knowledge of themselues : and when they take a view of the manners of the godlie, they confesse their owne beastlinesse : and so at length beginne to bee ashamed of the filthinesse of their faultes and vices. This is the meaning of this part or parcell of doctrine.

But

But, because the words of the Apostle haue neede to be expounded, we will saie somewhat, that the weight of his words maie be marked. For first of all, when he saith, (It is shame euen to speake of the things which are done of them in secret,) it is a making of the matter worse, by laieng two euill things together. It is lesse to speake of offenses and faults, than to commit or doo them: now, if so be it is shame, euen to speake or talke of such misdeeds as they haue done, trulie then the doing of a filthie dede is most of all to be defied and spet at. Anon after, when he saith, (All things, when they are reprobued of the light, are manifest,) he declareth the fruite of brotherlie rebuking or chiding one another.

The sense or meaning of the words is this, as Saint Ambrose doth expound them, Then doe wicked men and offenders appeare, and are seene in their colours, when they are taken vp for their faults: because he which offendeth, so long as he is not rebuked, hee seemeth in his owne eies not to offend at all. Now they are made manifest by the light, because the children of God, who are called, The children of light, rebuke them by their life, their doctrine, & wholsom admonishments. The p[ro]ofe of this speach followeth, euen fr[om] the nature of light. (Light, saith the Apostle, maketh all things manifest.) For, as darknesse shadoweth and couereth all things, and maketh them secreat and hidden: so the light bringeth that out into open sight, and bright n[on]e tide, which laie lurking and sh[ro]wke by in darknesse.

To this also he addeth another comparis[on] drawne from authoritie of Scripture: (Awake, saith he, thou that sleepest) that is to saie, thou that sno[re]st in thy sinnes, forsake thy sinnes, and (Arise from the dead:) that is to saie, abstaine from sinnes which bring death with them. (And Christ shall giue thee light:) that is to saie, thou shalt feele consolation by the spirit of Christ. For how much more we flie from the darknesse of sinnes,

sinnes, so much more shall Christ the sunne of righteousness shine in our hearts. Saint Hierome demeth that this saieing is anie where to be found in the Scriptures. Some there be, which thinke that the Apostle had an eie to that place of the Prophet, where it is spoken thus, Surge, illu minare, &c. Arise, be bright: for thy light is come, and the glorie of the Lord is risen vpon thee. Other some referre it vnto an other place, because it should not seeme to be unwarranted, where it is said thus, Populus qui ambulat, &c. The people that walked in darknesse haue seene a great light: they that dwelled in the land of the shadowe of death, vpon them hath the light shined.

Esa. 60. 1

Esa. 9. 2.

Other some suppose that it is spoken *μιμητικῶς*, by waie of imitation. For, all the Prophets and sincere preachers of Gods word, whiles they doe their endeavour to call men backe from sinne, doe vse these or such like words in effect. For, first of all, they exhort men (as in deede it is meete) to repentaunce and amendement. Seco dlie, they ioine therevnto the word of promise, and consolation also, whereby the repentaunt are raised vp and comforted. To conclude therefore, let vs all learne, that the spirit of Christ speaketh vnto euerie one of vs, and saith: (Surge qui dormis, &c. Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light)

Verfes. 15. 16. & 17.

15 Take heede therefore that ye vualke circumspectlie, not as fooles, but as vwise,

16 Redeeming the time, for the daies are euill.

17 Wherefore be ye not vnwise, but vnderstand vvhat the vvill of the Lord is.

See therefore that ye walke warilie, not as vnwise, but as wise, redeeming the time, because the daies are euill. VVherefore, be ye not vnwise, but vnderstand what the Lords will is.

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Aa.

That

That which the Apostle spake metaphoricallie befoze, under the names of light and darknesse, now hee expresseth in proper and familiar speech. (Take heede therefore, saith he, that ye walke circumspectlie, not as fooles :) that is to saie, ignoraunt of Christ and of the Gospell: (But as wise:) that is to saie, taught the trueth of God, and knowing the will of God. He addeth a reason of his exhortation drawne from the circumstance of the time: (Redeeming the time, saith he, for the daies are euill.) Now, what (Redeeming the time) doth meane, we shall soone vnderstand by laieng the contraries together. To let the time passe, by hauing some vaine matter in hand: and, To redeeme the time, are contraries. As that therefore, is the tricke of a negligent and loose fellowe: so is this the point of a thriftie and wise man, who doth not onelie, not abuse time, but also redemeth the same, with a thousand honest recreations.

The Metaphoze is borrowed of merchants or occupiers, who are verie buisie about their mart, and make more accompt of some small gaine, than they doe of all fond delights: and then chieselie, when the times bee troublesome, and the daies dangerous: as when hunger, or scarcitie increaseth, or when they haue to deale with craftie yonkers, or when their warc is dead, and seemeth to lie vpon their hands at hap hazard, or otherwise to hang vpon doubtfull fortune. For then merchants and occupiers buisilie bestirre them, and doe all things circumspectlie, watching (I warrant you) for opportunitie in their affaires.

Seeing therfoze we are said to redeeme the time, when wee prouide against the losse of such things as we loue in this world: let vs (for shame) take the true opportunitie, and fit time of saluation, offered vnto vs by the Gospell. For that shalbe the price of our redemption, if wee renounce all entisements and impediments, which maie withdraue and keepe vs backe from the kingdome of

Christ:

Christ : and by all manner of meanes waite and watch with broad waking eyes for the occasion, or due time of repairing our saluation. And why : Euen because the daies are euill.

He saith that (The daies are euill,) not in respect of the spaces of houres, and course of the sunne : but in consideration of the corrupt manners of the world. For the figure Metonymia is here vnderstood, whereby time is taken for the thing done in time. By these words he bringeth in that which he set downe before in other words, and saith : (Wherefore be ye not vnwise, but vnderstand what the will of the Lord is :) as if the Apostle should saie, Forasmuch as so great daungers doe incompace the godlie round about on all sides, it is behouefull, that ye take diligent heede of the maliciousnesse, and corrupt manners of the world, least ye suffer your selues through foolishnesse to be withdrawne from the right waie : but ye must rather regard this, that the will of God be alwaies before your eyes, and in your minde, which ought to be the continuall rule of your race, throughout your whole life, and in all your doings. The Apostle declareth by an Antithesis, or opposition, whome he calleth (Vnwise.) For he setteth flatte against them, (Such as vnderstand what the will of God is.) They therefore, by prooue of this place, shalbe (Vnwise,) which liue carelesslie, litle thinking vpon framing and ordering their life according to the will of God.

Furthermoze, this place of Saint Paule is worthe to be alwaies in our sight. For it giueth vs warning, that wee should not suffer our selues, to be throwne headlong into all sorts of sinnes, after the example of the multitude : from which sinnes, wee must altogether and vtterlie abstaine, if wee will be godlie indeede : and wee must endeouour our selues to doe the will of God, albeit we renounce and

for sake euerie thing that please the flesh. Here let each one of vs examine and proue himselfe, taking heede therewithall, that we cast not at our tailes too saluicie and scozfullie, this wholesome exhortation of the holie Ghost, making much of the alluring pleasures of the flesh, and other things, which are of force to turne our hearts from the desire of true godlinesse.

Verfes. 18. 19. & 20.

18 And be not dronke with wine, vvherein is excessse, but be fulfilled vvith the spirit,
19. Speaking vnto your selues in psalmes, & hymnes, and spirituall songs, singing and making melodie to the Lord in your hearts,
20 Giuing thanks alwaies for all things vnto God, euen the Father, in the name of our Lord Iesus Christ.

And be ye not dronken with wine, wherein is lewdnesse (or wantonnesse) but be ye rather filled with the spirit, speaking vnto your selues in psalmes, & hymnes, and spirituall songs, singing and making melodie in your heart to the Lord, giuing thanks alwaies for all things, in the name of our Lord Iesus Christ.

The Apostle (for example sake,) ioineth vnto his generall exhortation, certeine specialties: and he commendeth vnto vs in the first place spirituall reioicing, perswading vs from fleshlie reioicing or carnall gladnesse. For, as spirituall reioicing is a certeine spirituall wisdom: so fleshlie or carnall reioicing, which is drunkennesse, is a kinde of foolishnesse. As therefore he giueth vs counsell to leaue this: so his aduise is, to take the other: the argument, which he vseth in this case, is drawne from the effect of either of both, and that by προαποδείξις, demonstration. For, there is a reason framed orderlie against either of both, as in manie like things before hath bene done. (Be not dronke with wine) saith the Apostle: that is to saie, Take not occasion by ouer drinking your selues, to be merie & reioice Why so?

Because

Because therein consisteth sottishnesse : that is to saie, all kinde of wantonnesse, lewdnesse, filthinesse, and intemperance. For, drunkennesse causeth a man to runne headlong into all manner of misdemeanour, & to commit much mischief, according to these verses, not so olde as true : Quid non ebrietas, &c.

What doth not drunkennesse deale with all?

To blab our secrets comes from thence :

It biddes be bolde : and greeu'd at gall,

inforceth fight where is no fence.

Cicero in his second booke *De finibus*, declareth who they be, that are called sots, his words are these : *Noli mihi, &c.* I'll not me, as ye are wont, of such sots as spue at the table, and are faine to be carried awaie from banquets, and hauing surfetted, goe againe afterwards, and cramme themselves full like Capons. This therefore doth not onelie offend God most grieuouſlie, and put out the light of the holie spirit in our heart : but also estrangeth and bestraughteth the mind, discloseth secrets, kindleth lust, weakneeth the bodie, breedeth verie manie diseases of minde and bodie : of which thing the whole world almost is a witnesse.

Against this the Apostle setteth (The fulnesse of the spirit,) that is to saie, ioie in the holie spirit, whereby we burst out into godlie speeches, concerning God and heauenlie things, into (Psalmes, hymnes, spirituall songs, & thanksgiuing,) vnto almightie God our bountifull Father, who giueth all things abundantlie to his children, for his sonnes sake Iesus Christ our Lord. For, therefore he ioineth (God) and (Father) together in this place, not that they are two, but one God : whose great power doubtlesse, is signified by the name of (God :) and his good will noted, vnder the true name of (Father.)

Moreover, the difference betwene (Psalmes, hymnes, and songs,) is this. They are (Psalmes,) in singing where

of Musicians vse some manner of instrument, besides the tongue. (Hymnes) consist in praises, sounded either with the tongue alone, or some other waie. (Songs) are uttered with the voice, and belong not onelie to praises, but also to other things, as prophesies, doctrines, exhortations, &c. Now, Saint Pauls meaning, is to haue all these (Spiritually), that is to saie, not idle, foolish, and wanton: but tending wholie to edification. For this word (Spiritually), put to, ought to be referred vnto the argument and end. As for the words of S. Paule which followe, they are not at square with these things, (Speaking vnto your selues:) againe, (Singing and making melodie in your hearts:) For, the phrase of Scripture, (Speaking to your selues,) is as much as, betwene or among your selues: & (Singing in your hearts,) as much as, from your heartes. The Apostle cannot alwaie with wanton songs, and baine pipings, twangings, whistlings, and such like, wherewith the conscience is neuer a whit edified: but the conscience by them is rather troubled, godlie praises hindered, deuotions slackened, and the heate of seruing God quenched. The songs which he requireth are such onelie, as proceeding from a pure and cleane heart, bzing spirituall gladnesse and reioising to godlie Christians.

This place of the Apostle therefore doth teach, in what things the reioisings of the godlie doe consist: to wit, in speaking one to an other of God, and heauenlie matters, and in godlie songs, whereby our hearts are stirred vp to greater faith and confidence.

Furthermore, although drunkennesse is to bee desired, and fled from, as a most noisome plague or pestilence: yet notwithstanding, honest and sober meetings of Christians, to make merrie and banquet together, are not to be condemned. For, these maie bee certeine prouokements of godlinesse, and also of mutuall loue: and therefore the godlie shall not vtterlie forswear and forsake

such

such kindes of feasting : provided alwaies, that intemperance and drunkennesse bee kept out a doore. But of this matter looke further in my * Pastour.

* A booke
so intituled.

Verse, 21.

21 Submitting your selues *Submit your selues one to another in the feare of* one to another in the feare of *other in the feare of Christ.* God.

Hitherto the Apostle hath reasoned of common duties of Christians : taking in hand now to commend vnto the Ephesians the sundrie duties of seuerall persons, he setteth downe first of all a generall rule or precept concerning submission one to an other : and thereupon afterwards bringeth in certeine degrees and particularities touching the same matter. Moreover, in this generalitie two things are diligentlie to be marked : to wit, the precept, and the rule, or the reason of the rule. The precept is this, (Submitting your selues one to another.) This precept pertaineth to all men, of all states and degrees whatsoeuer. For, there is none, but ought of dutie to doe good vnto others, and to serue them in loue and charitie. So kings and peinces serue their subjects. For, wheresoeuer truth possesseth the minde, there is also present a readie will to shew all kinde of seruice, and obeisance.

The rule of submission one to an other, as (The feare of Christ.) This (Feare) is nothing else, but the seruice of faith and submission. This (Feare) taketh alwaie quite all arrogancie, whereby men, as it were overlooking one another from aloft, despise each other. This (Feare) bringeth to passe, that wee denieng our selues, forsake all things, which Christ cannot abide to be in his. To bee short, this (Feare) worketh in vs, that we, after Christes example, serue all men, that by our obedience God might be glorified,

and

and that we might be knit one to another in all duties of loue and charitie. This rule of submission therefore, ought to be laid vp in store, euen in the secretest place of our hearts. For, whosoever doth not followe this rule, in performing Christian duties, he maie traiterouslie usurpe and take vpon him, the name of Christ, but as for the rule of the spirit of Christ, and the gracious gouernement hereof, he hath malapertlie shaken it off.

Verfes. 22. 23. & 24.

22 Wiues, submit your selues vnto your husbandes, as vnto the Lord :

23 For the husband is the wiues head, euen as Christ is the head of the Church, & the same is the sauiour of his bodie.

24 Therefore, as the Church is in subiection to Christ, euen so let the wiues be to their husbandes in euerie thing.

Wiues be yee subiect to your owne husbandes, as to the Lord, because the husband is the wiues head, euen as Christ is the head of the Church, & he is the sauiour of the bodie. But as the Church is subiects vnto Christ, euen so let wiues be to their owne husbandes, in all thinges.

THE Apostle laid befoze vs a generall doctrine of submission one to an other : now he taketh examples from domesticall or housholde estate, and sheweth in order the mutuall duties of wiues and husbandes, of children and parents, of seruants and Maisters: and he handleth in the first place, the duties of wiues towards their husbandes. He confirmeth his proposition by comparison, and sheweth the manner of subiection or submission.

Gen. 3. 16.

The proposition standeth vpon comparison, in this sort : (Wiues submit your selues vnto your husbandes, as vnto the Lord.) This lawe of obedience is laid vpon the woman, because she suffered hir selfe to be deceiued of the serpent. And although in the first state of man, the

wife

wife was made subiect to the husband : yet notwithstanding, that subiection differed from the other, which was afterwards laid vpon the woman. For the first subiection was, as it were free and not hard a whit : but the second subiection brought with it a heauie yoke, which kept hir vnder, and this was the punishment of hir sinne. But this yoke is made pleasant, rather than grieuous, to godlie women, when they looke vpon the Lords will, for whose sake they owe subiection to their husbands.

The Apostle addeth a reason to his proposition, which reason riseth from the ordinance of God, and from that which is profitable. (Because the husband is the wifes head,) saith Saint Paule : that is to saie, not onelie the higher, as the head in the bodie : but also, as the head giueth power & ablenesse to the bodie, whereby the health of the bodie is mainteined: so the husband ought to haue a regard to the welfare of his wife. That this was the meaning of S. Paule, by this word (Head,) the comparison following doth declare. (As Christ is the head of the Church, and the same is the sauour of his bodie.) Now, Christ is the (Head) of the Church, both because he alone is chiefe contributor thereof, and also because that whatsoever good thing the Church hath, it proceedeth from Christ hir (Head :) as we haue declared in the second Chapter.

Now followeth the manner of subiection. (Therefore as the Church is in subiection to Christ, euen so let the wifes be to their husbands, in euerie thing.) This (Subiection) therefore ought to be free, voluntarie, willing, ready, cheerefull, pleasant, dutifull, chaste, honest, godlie, and so forth. And although Christ and the husband, are not equall in authoritie : yet notwithstanding, husbands haue rule ouer their (Wifes), after the example of Christ, and represent a certaine image of the Lorde Christ in his Church.

The first is, that wiues which are disobedient and stubburne against their husbandes, are so farre from being obedient vnto Christ, that they intangle and winde themselues in Sathans nettes and snares.

The second is, that wiues maie receiue great profit by godlie obedience and subiection: euen as the bodie, which cleaueth vnto the head, bozroweth and taketh from thence all his liuelinesse and abilitie.

The third is, that wiues must be content with their owne husbands, whom they must endenour, to the vttermost of their might, to please, with all godlie dutie, and honest seruice.

The fourth is, that the subiection of wiues, is not onelie to be allowed, for domesticall or houtholde profits sake: but also bicause it is a seruice pleasing God, when it issueth and commeth from true faith and loue.

The fift is, that the error of the olde heretikes is heere ouerthrowne, who esteemed and toke marriage for a prophane and vnholie thing, and after a sort vntworthie for Christians. But the holie Ghost in this place is of a farre contrarie minde, who compareth honest marriage, to the coupling of Christ and his Church. Heere let vs note well that saieng in the Epistle to the Hebrewes, a saieng deseruing due memorie: Honorable inter omnes, &c, Marriage is honourable among all, and the bed vndefiled: but whooremongers and adulterers, God will iudge,

Verse. 25.

25 Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it.

Husbandes loue your wiues, euen as Christ loued the Church, and gaue himselfe for the same.

This

This is the second example of specialtie of the generalltie alreadie past, and containeth three things: to wit, the precept, the cause, or the reason, and the manner of loue. The precept is, (Husbandes, loue your wiues.) The cause or reason is, (Euen as Christ loued the Church.) The manner is expressed by example, (And gaue himselfe for it.) Wherehence doth appeare the greatnesse of Chzistes loue. If therefore husbandes will rule ouer their wiues, after the example of Chzist: let them then learne and knowe, that they are warned by his example, to declare their loue by their deedes, if occasion so require: euen as Chzist did, whiles he sought and bought the life and saluation of his Church, with his owne death.

Verses. 26. & .27.

26. That he might sanctifie it, and cleanse it by the vvas-
hing of vvater, through the
vvord:

27 That he might make it vn-
to himselfe, a glorious Church,
not hauing spot, or wrinkle,
or anie such thing: but that it
should be holie and vvithout
blame.

*That he might make her ho-
lie, cleansing her with the
washing of water, in the
word, that he might make
her vnto himselfe a glorious
Church, not hauing blemish
or wrinkle, or anie such
thing, but that she should be
holie and blamelesse.*

THE Apostle hauing taken occasion by the example of Chzist, louing his Church, and giuing him-
selfe for it, maketh a fitte enteraunce into the commen-
dation of the grace of Chzist towarde his Church, ac-
cording to the order of such benefites, as Chzist of
his meere grace, bestowed vpon his Church. For,
first of all, hee loued the Church. Secondlie,

vv. 26.

for

for that loues sake he gaue himselfe for hir. Thirddie, he sanctified his Church: that is to saie, he seuereth and taketh hir apart to himselfe, and maketh hir holie vnto God, through the forgiuenesse of sinnes, and the spirit of regeneration, or new birth. Fourthlie, the Apostle addeth the manner how Christ sanctified his Church, saieng: (Cleansing it by the washing of water through the word.) Fiftlie, the end of the sanctification of the Church is set downe: to wit, That the Church might be faire & beautifull, without spot or wrinkle, deckt and garnished with holinesse and vnb lameableness.

But the fourth and the fift degree, doe neede a larger exposition. For, they conteine diuerse and manifold doctrines. When the Apostle therefore saith, (Cleansing it by the washing of water through the word,) he most liuelie setteth forth the force of the Sacrament of Baptisme. For, if we shall as it were vnfolde and laie open these wordes, we shall see fve things in Baptisme meete and worthe of marking. The first is, Christ cleansing vs. For, to Christ alone this honour doth agree and belong, Who appeared to this end, that he might destroye the works of the diuell, and take awaie sinne. Here to serueth the saieng of S. Iohn: Sanguis Iesu, &c. The blood of Iesus Christ the sonne of God, cleanseth vs from all sinne. The second is, (The washing of water,) which is the outward signe of grace, and the scale of our inward cleansing. The third is, the truth answering vnto the signe, which is to be considered: this is a secret cleansing of our soules, and an inward washing awaie of our sinnes. The fourth is, (The word) that the force and vertue of Baptisme maie be vnderstode by the worde of promise. The fift is, the analogie or proportion of the signe to the truth: which analogie or proportion is diligentlie to be considered in euerie sacrament. The signe is, The washing of water: the analogie or proportion is, As water cleanseth the bodie without: so the bloude of Christ

1. Ioh. 3. 8

Heb. 9. 14.

1. Pet. 1. 18

19.

1. Ioh. 1. 7.

Reuel. 1. 5

Christ washeth awaie the filth of sinne from the soule within. This analogie or proportion the Apostle signifieth vnto vs, vnder this word (Cleansing.)

These things throughe considered, and rightlie weighed: it is easie to knowe, in what accompt the sacraments of the Church ought to be. For, they are signes, seales, & tokens, whereby God offereth his grace: and giueth euidence, that he will indeed perfourme that, which the outward things themselues do represent. For, the truth of the thing vnseene, is alwaies ioined with the sacraments seene: and so is the giuing it selfe, which is throughe done by the secret working of the holie ghost. Not that the holie Ghost standeth in neede of anie outward helpe, but there is consideration had of our weaknesse.

Out of these things it is easie to gather, that a sacrament is rightlie defined in the new Testament, to bee a signe seene and fealt, ordeined euen of Christ himselfe, to seale the word of grace and promise, which is to be receiued by faith. And although the wicked are neither washed with Baptisme, nor nourished by the Lords supper: yet notwithstanding, the sacraments keepe their force and vertue, in respect of God: because howsoeuer the vnthankfull will none of it, Gods grace is offered vnto them neuerthelesse.

Furthermore, the description of the Church, which followeth, doth not belong to outward shewe and fashion, but to the inward cleannesse of the heart. This is rightlie to be vnderstood, because of them which denie that there is a Church, where anie such are assembled, as beare about with them, anie manner of spot, blemish, or staine whatsoeuer. To the bolstering vp of which error of theirs, they wrest this place of Saint Paule: If (saie they) the Church haue no spot, and no wrinkle: if the Church be holie and without blame: then shall not this assemble, where so manie misliuers are met

*Ephes. 5.
26, 27.*

together be the Church.

Mat. 6. 12

*Psal. 32.
5. 6.*

*1. Iohn. 1.
8. 9.*

*Rom. 7. 16
17. 18. 19
20. 21. 22.
&c.*

This error is disproued, by the order of praieng, which the Lord left vs for a paterne. For we are bid- den to prai thus, Remitte nobis debita, &c. Forgiue vs our trespases. And in the Psalm it is said, Pro ini- quitate, &c. For the remission of sinnes, euerie holie & godlie one shall prai vnto thee. If therefore all the ho- lie ones, (commonlie called Saints,) haue neede to praie daile for the remission of sinnes, they shall not then be altogether free from euerie spotte. And Saint Iohn saith, Si dixerimus, &c. If that we saie we haue no sinne, we deceiue our selues, and truth is not in vs. If we acknowledge our sinnes, he is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vn- righteousness.

The Apostle doth not therefore meane, that the Church is alreadie cleansed, and void of all blemishes or freckles: but rather, that she groweth by daile, and con- tinuallie profiteth, directing her course wholie thither, whither she will neuer be able to come, whiles this world lasteth. For, so long as the Church abideth in this world, she is stained and spotted two waies. For, first of all, there is no member of hers so pure and perfect, but is attainted with diuers sinnes and vices. All the faithfull therefore, for the time of their tarrieng heere, haue alwaies some uncleanness, which remaineth in their flesh, as plainlie is proued, by the experience of the Saints, or holie ones.

Furthermore, Hypocrites and fowle offenders, who with their filthinesse infect the whole Congregation, are alwaies mingled with the good and godlie in the Church: as Saint Paule manifestlie teacheth, writing to the Co- rinthians. For, he adozneth and beautifieth the Corin- thians, with the title of the Church: howbeit, there were among them manie high minded, manie defiled with things offered by vnto idols, some that had ill names

names for committing incest: verie manie vsed the Lords holie supper vnreuerentlie, not a few which called the rising againe of the dead in doubt: as euidentlie appeareth in the Epistles. The Lord also himselfe ouerthroweth this, by the parable of the darnell.

Whereto then serueth that statelie and loftie speech of the Apostle, calling the Church of Christ his spouse, (Not hauing spotte or wrinkle, holie, and without blame?) I aunswere: the Church is to bee considered after two sorts: to wit, in her selfe, and in Christ. As the Church is considered in her selfe, she hath manie spotted doublese, wherewith shee is blemished: which notwithstanding are not imputed and laide to her charge, whiles the spirit hath the vpper hand in her. But as shee is considered in Christ, shee is not onelie without spotte, but also exceeding gorgeously garnished: to wit, with the righteousness of Christ, which shee hath obtained by free gift. Saint Augustine maketh a difference betwene the state of the Church in this life, and in the life to come. In this life present, the Church hath her spots. In the life to come she shall be without all spot, pure, holie, and without blame in verie deede.

This place of the Apostle teacheth, comforteth, and disproueth. It teacheth, to what ende wee are washed with holie Baptisme: namelie, that wee should endeouour our selues to bee pure and cleane. It comforteth them which grone vnder the burden of their sinnes, and lament that they are overladen with them. For the time will come, when their full cleansing shall bee. To this pertaineth the complaint of the Apostle, and his comfort by and by following: Infelix homo, quis me eripiet ex hoc corpore mortis, &c. O wretched man that I am: who shall deliver mee from the bodie of this death? I thanke God through Iesus Christ our Lord.

Rom. 7.
24.25.

It disproueth them, which brag and boast of Baptisme, and in the meane time lead an vncleane life, flatlie withstanding the analogie or proportion of Baptisme, which putteth vs in minde of continuall repentaunce.

Rom. 2. 25

Heere maie that be alledged, which Saint Paule alledged against the Iewes of his time, Circumcisio quidem prodest, &c. Circumcision verelie is profitable, if thou doe the Lawe: but if thou be a transgressour of the Lawe, thy circumcision is made vncircumcision. Euen after the same manner we maie procede against them, which are Christians onelie in name: saieing, Baptismus quidem prodest, &c. Baptisme verelie is profitable, if thou do the lawe of Baptisme, that is to say, if thou keepe the couenant of Baptisme: but if thou be a transgressour thereof, thy Baptisme doth thee no good.

Verse. 28.

28. So ought men to loue their
wiues, as their owne bodies.

*So ought men to loue their
wiues euen as their owne bodies.*

Gen. 2. 23.

The Apostle yet more manifestlie declareth and sheweth the manner of louing our wiues: hauing an eie to the first couple that euer were married, euen Adam and Eue. When Adams wife was brought vnto him, he said: Hoc nunc os de ossibus meis, & caro de carne mea: This now is bone of my bones, and flesh of my flesh. And therefore of Adams ribbe, the Lord made the woman: that thereby he might represent his Church: and also shew, of what minde husbands and wiues ought to be, either to other in holie matrimonie: For, the husband and the wife are (as it were) one and the selfe same flesh: that is to saie, one and the selfe same bodie. Upon this ground Saint Paule buildeth this reason: (No man euer yet hated his owne flesh:) but the wife is one flesh, or one bodie, with her husband: Ergo, husbands ought to

to loue their owne wiues, as their owne flesh and bodies.

Verſes. 28. 29. 30. 31.

28 He that loueth his vvife, loueth himſelfe.

29 For no man euer yet hated his owne fleſh, but nourisheth and cheriſheth it, euen as the Lord doeth the Church.

30 For we are members of his bodie, of his fleſh, and of his bones.

31 For this cauſe ſhall a man leaue father and mother, and ſhall cleaue to his vvife, & they twaine ſhall be one fleſh,

He that loueth his wife, loueth himſelfe. For no man euer yet hath hated his owne fleſh, but nourished and cheriſhed the ſame, euen as the Lord doth the church, becauſe we are members of his bodie, of his fleſh, and of his bones. For this things ſake, ſhall a man forſake father and mother, and ſhall ſticke by his wife, and theſe two ſhall be one fleſh.

The Apoſtle defendeth and proueth that we muſt loue our wiues, and ſetteth downe in the firſt place, two axiomes, principles, or grounds, which are the propoſitions of two ſyllogiſmes. Afterwards he addeth other two arguments: the firſt whereof is fetcht from the example of Chriſt, the ſecond from the ordinance of God. Theſe latter arguments are added, to confirme the former. The firſt ſyllogiſme is this, being made vpon the firſt principle: (He that loueth his wife, loueth his owne ſelfe:) But euerie huſband loueth his owne ſelfe: Ergo, he ought to loue his wife. The ſecond ſyllogiſme riſeth out of the ſecond principle, in this wiſe: (No man euer yet hated his owne fleſh, but nourisheth and cheriſheth it:) but the wife is the fleſh of her owne huſband: Ergo, the huſband ought not to hate his wife, but rather to nourish and cherrish her. To this he ioineth an argument drawn from example: (Becauſe ſhe is fleſh of his fleſh, & bone of his bones.) This he proueth and defendeth by authoritie out of Genetiſis, ſaieng: (For this cauſe ſhall a man leaue his father and his mother, and ſhall cleaue to his wife, and they ſhall bee two in one

Gen. 2. 24.

Cc.

fleſh,

Matth. 19.
3. 4. 5. 6.
Etc.

flesh. As if he should saie. A man were better forsake his father and his mother, though he be bound vnto them by the lawes of nature: than to leaue his wife, with whom he is one flesh, so long as the substance of matrimonie remaineth safe and sound. For if adulterie craepe in betwæne, the guiltie partie is cut off from that vnitie or onenesse of the flesh, which the Lord requireth in honest matrimonie. Now, the husband and the wife are said to be (One flesh,) not in substance, but in affection and loue. For, the husband shall loue his wife and cherrish her, euen as his owne flesh: the wife in like case shall loue her husband as her owne flesh. The husband and the wife therefore are one, out of which vniõn or onenesse, Christ maketh his aunswere to the question concerning diuorcements.

Verses. 32.

32 This is a great secreat, but I speake concerning Christ, and concerning the Church.

This myserie is great, but I talke as touching Christ, and the Church.

This is an admonition or aduertisement. For, the Apostle could not sufficientlie vtter in words, what a wonderfull liuelie image of the coupling of Christ and the Church, marriage, is which God ordeined in Paradise. And although marriage be an outward thing: yet notwithstanding, the Apostle auoucheth, that it was a certeine figure of Christ the Bridegrome, and of the Church the Bride. For, as the woman was taken out of the side of the man, as he laie a sleape: euen so the Church groweth vp by the power and vertue of Christs death. And as she forsaking father and mother, cleaueth vnto her owne husbände, and holdeth her selfe content with him alone, like an honest wife: euen so the Church forsaking idolatrous fornication, shall cleaue vnto her onelie Bridegrome Christ Iesus, and shall rather leaue her most swæte and tender parents, than depart from

Christ

Christ her husband.

Furthermore, as Eve was created and made out of Adams side : that is to saie, out of the midst of his bodie : euen so the Church springeth out of the flesh and bones of Christ, which indeed hath a secret signification, and is mysticallie meant. For, there is a certaine *ἀναλογία*, or proportion, of the thing seene, to that which is spirituall, and not seene : whereupon S. Paule calleth it, (A mysterie or secret:) that is to saie, a sacrament. For marriage leadeth vs after a sort, by the thing seene, to a thinking vpon the inward coupling together of Christ & the Church, which marriage first represented. And this is Saint Pauls meaning, when he saith : (But I speake concerning Christ, and concerning the Church :) as if he should saie, The marriage of the man and the woman, was ordeined of God in Paradise, not onelie for the helping one of another, & for the begetting of children: but also, that the same should be a certaine signe of the coupling together of Christ and the Church: so that vnder things seene, a spirituall matter is represented as it were by liuelie image. Wherefore y definition of (Mysterium, a Mysterie or secret,) in great vse among the Grekes, maie fitlie be applied heerevnto. For the Greke diuines doe make this definition of (Mysterium, a Mysterie) That it is a visible action or deed doing, hauing ioined vnto it a certaine spirituall contemplation or meaning. And although this definition doth generallie agree to the Sacraments of the Church of Christ: yet notwithstanding, the reason is farre otherwise of Sacraments, so called *κατ' ἐξοχὴν*, for their excellencie. For, they were onelie ordeined and appointed of Christ, to be certaine ceremonies & tokens of the inuisible grace, which the Gospell offereth : of which sort there are onelie two in the new testament : namelie, Baptisme, and the Lords supper.

Moreover, as the Papists haue wickedlie wrested this place, to proue, that matrimonie is to be reckoned in

*The latine copie hath *Anagoria*, which cannot stand with the sense of this place, as the learned doe knowe.

the number of the sacraments of the new Testament : so they trust to a weake foundation, which thinke that the Papists are sufficientlie disproued hereby : because (sozsoth) the Grækes write it a mysterie, & not a sacrament: when indeed these two words do as much differ in generall signification, as (λευκον) and (Candidum,) both which words doe signifie (White.) For, that which the Græke Diuines haue called (μυστήριον) the Latines call (Sacramentum :) which is all one. Wherefore, as our aunccestours thought, that matrimonie was rightlie called of Paule, a mysterie, or sacrament : so it is not to be doubted, but they harpe vpon a wrong string, which reckon matrimonie for a sacrament of the new Testament. Because it is neither a proper ceremonie of the new Testament, neither doth it assure sufficientlie of it selfe, the promise of the grace of the Gospell, neither is it a token or badge belonging to the Church alone : but it is a state and degree of life common to all mankinde.

Verse. 33.

33 Therefore, euerie one of you, doe yee so : let euerie one loue his wife, euen as himselfe: and let the vvife see that shee feare her husband.

Let euerie one of you therefore loue his wife as his owne selfe, and let the wife feare her husband.

LCast anie should thinke, that holie matrimonie is but a bare badge or signe onelie : and that therefore, the words which haue bene already spoken, concerning the comparison of Christ with the Church, to be referred to the marriage of our first parents alone : the Apostle outreaching them that thus might suppose, applieth the example vnto all generallie : and shutteth vp in a short summe, such things as hee handeled, touching the duties of married couples, one to another. And as hee draweth the duties of the husband towards the

the wife, vnto one head or spring of loue: so hee affirmeth, that the dutie of the wife is, to feare and reuerence her husband, as her head.

Vnder this word (Feare,) all duties of the wife, to the husband are contained. The husband, which loueth his wife vnfeinedlie, embraceth, tendereth, and maketh as much of her, euen from his heart rote, as he doth of his owne ribbe: that is to saie, as S. Paule speaketh here, as his owne selfe: that is, as his owne flesh. For the Apostle painteth out before vs this manner of loue: therefore he thinketh well of it, he speaketh honestlie of it, his aduise and endeuour is not lacking to further it: finally, he bestoweth all duties of courtesie, humanitie, and gentlenesse vpon it: yea, as he would doe to himselfe, so doth he vnto it, according to the lawe of God, and the ordinance of nature.

The dutie which shall answere on the other side vnto this loue, is contained in this word (Feare,) wherby the reuerend seruice and dutifulnesse is vnderstood, with the which the wife being the inferiour or lower, serueth hir husband being the superiour or higher, & sheweth vnto him all duties of subiection belonging vnto him. Shee murmureth not against her husband, she swelleth not at him, shee sets not shoulder against him, shee seekes not to be head and ruler ouer the whole house: but performeth all manner of duties and seruices to her husbände, with a godlie loue, honest affection, and Christian tendernes.

This subiection, when it proceedeth from faith and the feare of God, it is the trimmest ornament, and the fairest furniture that an honest woman can haue. This place therfore teacheth vs, that *Democracie, or seeking to be all alike in rule, is in a manner against nature. For the rule of the husband ouer the wife, in the house, doth shew the forme and order of Aristocracie, or the verie best and vprightest kinde of gouernement that is.

*That is, the regiment of the people, vwhen all rule lieth in their hands, not allowing anie gouernour, but themselves.

For, it cannot bee, that there should bee continuance of
peace, and maintenance of concozd, wheresoeuer this
isotimia, that is to saie, equall swaie, and
rule all alike is receiued, which bringeth
to passe, that euerie man is for him-
selfe, all to commaund,
and none to obeie.



THE

¶ THE SIXT CHAPTER.

THE SVMMME OF THE SIXT Chapter.

Childzen and parents, seruaunts and maisters, must discharge such dueties one to an other, as belong to their calling. All must arme themselves with the furniture and weapons of the spirit, to withstand the kingdome of Sathan. Praise ye for all men, and for mee, whose state that you maie knowe, I send Tychicus vnto you.

THE ORDER AND PARTES OF the sixt Chapter.

As hee treated of the duties of married folkes, one to an other, in the end of the fift Chapter: so he setteth downe the duties of childezen and parents, of seruaunts and maisters, in the beginning of this sixt Chapter. Afterwards, the Apostle commeth backe to a generall exhortation, aduising the Ephesians to furnish themselves with spirituall armour, against spirituall enimies, of whom he maketh a short description, and laieth out the spirituall armour, peece by peece, as it is to be put on. Moreover, the Apostle desireth them to praise for him, and certifieth them, that he sent Tychicus vnto them, to comfort them. Lastlie, he shutteth vp his Epistle, after his wonted manner, with blessing & welwishing vnto them.

¶ THE EXPOSITION OF THE SIXT Chapter, with the obseruations of the doctrines therein conteined.

Verse. 1.

Children, obeie your parents *Children obeie your parents in
in the Lord. the Lord.*

This



This is the third specialtie : to wit, obedience of children towarde their parents, wherein we meet with two things to be marked. The first is, that vnder this word (Obedience,) the holie scripture compriseth honour, whereof obedience is a most assured token: by the figure Synecdoche, commonlie in vse. This honour hangeth vpon two points: namelie, in affection, and in effect. The honour which standeth vpon affection, is true godlinesse towards our parents, true loue, and seruent good-will likewise, wherewith we make much of them, and dutifully behaue our selues towards them, bicause they are our parents.

The effect of honour due to our parents is, to be fully persuaded in minde and conscience, that their estate is in dede a diuine order and degree appointed by God: & for that cause to bee had in estimation and account. Let children therefore, euen willingly, stand in awe of their parents, submit themselves vnto them, obeie them in all things that are honest and lawefull, let them shew themselves thankfull, gentle, doing them good in word and in deed, couering the faults of their elders with meeknesse, or at least wise making the best of that which is amisse.

The second thing, which I said was to be marked in this place, is: that this obedience ought to be performed, (In Domino, In the Lord:) which putteth children in minde of two verie great things. The first is, To obeie for the Lords sake, or for his commandments sake, and that faithfullie, or in faith. Hereof serueth that saying of Iesus the sonne of Syrach, Qui timet, &c. He that feareth God, honoureth his parents. The second is, To knowe that a measure of obedience is appointed them: least they should obeie their parents in things which withstand the Lordes will. For, if pa-
rents

rents shall take in hand anie such thing, let children learne and knowe, that the lawe of their parents after the flesh, laid vpon them in that sort, is quite displaced by the commandement of a higher gouernour, euen their heauenlie Father.

If parents therefore inioine and charge their children to doe anie thing, either against religion, or against honestie, or to the hurt of their common countrie: the children owe no obedience at all vnto their parents in this case: yea rather, let them set themselves flatlie face to face & fist to fist against them, prouided alwaies, that they passe not beyond the bounds of godlinesse. To this belongeth that notable saieng of Aulonius: Parentibus, &c. Then doth a child obeie his father & his mother, when hee or she doth that of their owne will & accord, which they are rightlie & well commanded to do. With this also agreeth that saieng of our Lord, Si quis vult, &c. If anie will come to me, & hateth not his father & his mother, he cannot be my disciple. Our parents therfore are to be loued, but yet our Creator is to be preferred. Wherevpon S. Ambrose saith: Si officium, &c. If dutie is not to be denied, but to be discharged towards our parents: how much more then to the maker, causer, & procurer of our parents: namelie, God, whom thou art bound to praise & thanke for thy parents. And the same S. Ambrose saith: Vt pascendos, &c. As the Scripture commandeth vs to feed and cherish our parents: so it biddeth vs giue them ouer and forsake them, if they shall bee hinderers of a desire and disposition to holinesse and deuotion.

The hate therefore which Christ teacheth vs to beare towards our parents, is but a dissembled hate, or a hate in shew: whereby we seeming deafe and hard of hearing, regard not, but lightlie passe by the sweete sugred songs of Syrens: that is to saie, of our parents, doing what they can, with the balmed baites of this world to vndoe vs, and to drowne vs in the waues of wickednesse: but

we ought not to giue them the hearing, much lesse the doing. This hate therefore is the hate of dissimulation, not of persecution: of auoiding, not of annoieng: of eschewing, not of vndoing: of godlinesse, not of cruelnesse. For, then ought we, as it were to hate them, to passe by them, to keepe vs from them, when we cannot serue God and them both at once. But surelie, if both could conuenientlie be done, then doubtlesse God first of all must haue his honour, & secondlie our parents their dutie and seruice.

Verfes. 1. 2. &. 3:

1 For this is right.

2 Honour thy father and mother, (vvhich is the first commandement vvith promise:)

3 That it maie be vvell vvith thee, and that thou maist liue long on earth.

For this is right. Honour thy father and thy mother (which is the first commandement in promise:) that it maie goe well vvith thee, and that thou maist liue long vpon earth.

This is a reason of the exhortation set downe before: and it standeth vpon three pointes: namelie, vpon that which is honest, vpon the cause commanding, and vpon that which is profitable. It is honest and right to giue thanks for good turnes: to our parents speciallie, which begot and brought vs vp. The cause commanding, is the lawe of God, which chargeth children to honour their parents. It is profitable so to doe. *Whie?* Because of the happie successe, good lucke, and long life, which followeth therevpon.

But heere certeine questions are to be canuassed and sifted out, the first whereof is this: Doth it not oftentimes fall out, that godlie and vertuous children die before their time, and too too soone? How then shall this promise of long life vpon earth be sure, steddie, and vndoubted, to trust vnto? Doe not vngodlie and vngodly children liue a long time, and see manie daies? I aunswere.

This

This must first of all be considered, that what earthly benefite, or temporall gifte so ever, our most louing and heauenlie Father doth promise vs, the same is to be receiued vpon this condition: to wit, so farre forth as it turneth vs to good, and serueth for the saluation of our soule. Wherefore it commeth to passe, and that not seldome, that how much more God loueth his childe, so much the sooner he taketh him out of this life: according to that saieing, Ablatus est iustus, &c. The iust and righteous man is taken awaie before his time, least wickednesse should chaunge his disposition, and maliciousnesse marre his manners.

Now, because it happeneth sometimes, that wicked and vngratious children liue long: the cause thereof is the long suffering and gentlenesse of God, calling them to repentance, which if they set at naught, they laie vp for themselves, treasure against the daie of wrath, that they maie euen then be tormented with euerlasting paines for their stifnecked stubbornesse.

Whie doth the Apostle call this commaundement, (The first with promise,) being in deede the fourth in place and order: seeing also the first commaundement hath a promise ioined with it, euen the promise of Gods fauour and mercie? I aunswere: Wee must marke, that in the lawe of God, promise is of two sortes: the one generall, the other speciall or particular. That is a generall promise, which the first commaundement hath hanging vpon it, which is in deede a promise of a vniuersall or whole obedience to the lawe of God: that is to saie, it doth not properlie belong to the first commaundement, but vnto all the commaundements, or to the vniuersall and whole obedience of the lawe. The speciall or particular promise is that, which particularlie and seuerallie by it selfe is tied to some one commaundement: as, long life is promised in the fourth commaundement, to be the reward of obedience towards our parents.

Furthermoze, the demand touching the necessitie of the end of euerie ones life, appointed by destinie, is answered out of this place. For these words of the Apostle do manifestlie disproue & ouerthrowe them, which saie, that the terme of life cannot be shortened by sinne & offense: nor yet prolonged by dutie & obedience. Which if it should be true, the holie Ghost would not in anie wise promise happie successe, and long life vnto them, which honour their parents: and it were flat against all reason, if this obedience should doe no good at all, either for the prosperous falling out of things, or for the lengthening of life.

Against this false imagination therefore of the Stoikes, which doth not onelie hurt and rauish manners, but also quite putteth out and destroyeth all exercises of godlinesse, most sure and stedfast testimonies must be provided, and learned: of which testimonies there are three kindes speciallie, which ouerthrowe this necessitie of the terme or end of our life, which destinie hath made certaine, vndoubted, and vnmoueable, as saie the Stoikes. the Testimonies are these, promises of obedience, threatenings for stubbornesse, and examples of both.

Testimonies of promises, because they are manie, these few shall serue the turne. It is thus said in Exodus & Deuteronomie, Honora patrem tuum, & matrem tuam, &c. Honour thy father, and thy mother, that thy daies maie be prolonged vpon the land, which the Lord giueth thee. Againe, in the Proverbs: Per me multiplicabuntur, &c. Thy daies shall be multiplied by me, and the yeares of thy life shall be augmented. Againe, Iusticia liberabit, &c. Righteousnesse deliuereth from death. And againe, Timor Domini, &c. The feare of the Lord increaseth the daies.

Of these promises there are manie examples. When God threatned that he would destroye the stiffnecked people,

Exod. 20.
12.

Deut. 5. 16

Prou. 9. 11

Prou. 10.
2. 27.

Deut. 9. 13
14.

ple, Moses intreateth for them, and according to promise, the penitent were spared. The destruction & ouerthrowe of the Nininites was pronounced euen by Gods owne mouth, to fall vpon them the fourtith daie after Jonas began to preach: but yet according to promise, the penitent were spared. David maketh his praier vnto God, and reared vp an altar, that the pestilence might cease: and he obtained his asking. As for Ezechias, what should I speake of him? His repentance got him fiftene yeares longer life.

Jonas. 3. 2.
4. 10.

2. Sam. 14.
17. 18. 21.
25.
Esaie. 38.
3. 5.

There are verie manie testimonies of threatenings for stubbornesse, stiffneckednesse, and disobedience, such as these: Qui maledicit, &c. He that curseth his father or his mother, his light shall be put out in obscure places, or in the midst of darknesse. Againe, Anni impiorum, &c. The yeares of the wicked shall be diminished. Againe in the Psalm, Viri sanguinum, &c. The bloudie and deceiptfull men, shall not lue halfe their daies. In the 20. Chapter of Leviticus, the Lord threateneth a rooting out of wicked offenders from among their people, which rooting out, can be nothing else, but a shortening and cutting off of their life, for the foule offenses which they committed.

Pro. 20. 20

Pro. 10. 27

Psa. 54. 23

Of these testimonies, there are manie examples. Her the sonne of Iuda, because he was wicked in the sight of the Lord, it is said that the Lord slew him. Againe, Onan spilling his seede vpon the ground, least he should raise vp issue vnto his brother, was also slaine of the Lord. Achan, for the spoile of the excommunicate thing, was commaunded euen by Gods owne mouth, to bee stoned to death. These promises, and threatenings, with their examples, doe plainlie enough disproue and ouerthrowe the opinion of the Stoikes, touching the end and terme of life, guided by destinie.

Gen. 38. 7.
9. 10.

Iosua. 7. 1.
25. 26.

With these reasons accordeth the saieng of Iob: which they wrest to the stablishing of their opinion. For

Iob. 7. 1.
Iob. 14. 5.

Iob speaketh vnder condition, whereupon it is manifest, nothing can be proued. And although one or other stand in it stoutlie, that by the words of Iob there is a certeine end of life limitted, set and appointed: let him or them knowe, that the saieng of Iob, concerning the ende of life limitted, set, & appointed, is not to be referred vnto causes of destinie, but to the obedience and disobedience of Gods commaundement.

*Al things
vnder the
moone are
so called

Herevnto also serueth the demaund touching the vanitie of Patiuitie-casters, and Fortune-tellers: that is to saie, of them, which by birthstarres: that is, by starres which arise at euerie ones comming into the world, tell folkes fortunes, their good lucke, and their ill lucke. And although it is to be graunted, that all earthlie things, and *inferiour bodie, haue a kinde of affinitie or kinred (as it were) with the course of the starres, and so come by their disposition and qualitie: yet notwithstanding, the knowledge and certieintie of euerie mans disposition and manners, their health and sicknesse, what shall chaunce vnto them, and what they shall doe or suffer in their life: besides all that, when, where, and after what sort they shall die: cannot bee concluded thereupon.

These are in a manner, the things which our Chaldeans, Egyptians, or Astrologers professe themselves skillfull & cunning to tell, befoze they come to passe. For, as we denie not vnto that most noble Art, which they name naturall Astrologie, the knowledge of Natures order, and the mouings of heauenlie bodie: even so we vtterlie mislike their superstition, who professing iudiciall Astrologie, (for with this great and glorious title they decke and garnish their superstition,) doe measure and gesse euerie mans fortune by the houre of his birth. For, to speake of euerie mans manners, and of their health or sicknesse, strength or weaknesse, dispositions and complexions, I saie and auouch it, that there can no certieintie

teintie be concluded by the starres.

And although there be some consent & accord of the starres with these inferiour bodies, wherby the properties & estates, which peculiarie belong to bodies, are framed: and sometimes also pertain to affections in men, which for the most part consist in complexions: yet notwithstanding, the Patience-casters, and Fortune-tellers, doe farre overshoot the marke, when they giue iudgement according to the time of birth. For, whiles they confesse, that recourse must be made from the time of bearing, to the time of begetting: what doe they else, but bewraie their owne vanitie? For, it is not possible, that Patience-casters and Fortune-tellers should heare and knowe for certaintie, the verie time of conception or begetting.

For, seeing that the time of birth, is not onelie oftentimes sooner than it should be: but also (and that not selde) put off and delaied the longer, through the weakness of the woman with child, or which lies in labour: how is it possible (I beseech you) to knowe the verie instant of ones begetting? Speciallie, if but in the missing of a verie few minutes of an houre, there is wont to be a verie great inclination and mouing of the heauens and the starres: He therefore that will certeinlie, & undoubtedly tell before hand, by the time of birth, what shall happen hereafter, he had neede, taking his Asrolabe, and holding it in his hand, to stand by, euen at the time of begetting, when the verie deede is a doing. For, it is no sure trusting of Clockes or Dialls in so weightie a matter.

Furthermoze, seeing manie are borne at one and the selfe same instant of time, and yet nothing like in nature and manners, what man being well in his wits, will beleue, that the manners of men depend vpon the starres? Besides that, the force of the seede, which breedeth the childe, is much greater than the force of the
starres,

starres, as touching the framing of manners. For we see manie expresse the nature and manners of their parents, of whose seede they were begotten. As for the spirituall begetting, whereby the manners of the saints are framed, it hath no place here. For, that begetting dependeth not vpon the starres, but vpon the will of God.

Now, touching bodilie health, although I iudge that in some part, the starres haue to deale therein: yet notwithstanding, I flatlie denie, that it can be certeinlie told of Natiuitie-casters, and Fortune-tellers: because of the vncerteintie of begetting. Upon the selfe same foundation are their slim slim tales builded, which profess that they can tell (as right as a rams horne,) what shall chaunce to euerie man in his life: and this (for sooth) they will shewe you by the starre, vnder which they were borne. For as the time of begetting is vncertaine, as hath bene already declared: so the causes of chaunces in a mans life, proceed from some other meanes & place. The saying of the Lord remaineth fast and sure, Honora parentes, vt bene tibi sit, Honour thy parents, that it maie goe well with thee. This oracle is as certaine, as what is most certaine, which no decre of Natiuitie-casters and Fortune-tellers: nor anie birthstarre is able to chaunge or take awaie.

Exo. 20. 12
Deu. 5. 16.

Touching their tittle tattle of the kinde and time of death, it is a tale as vaine as the rest. For this is to be abidden by, that in one skirmish, and in one houre threescore thousand men were slaine, all which (out of doubt) had diuers and sundrie birthstars. It is as true also, that at one instant of time, children haue bene borne, who notwithstanding died at seuerall times.

Out of these I conclude, that their superstition is most vaine, which will haue mens chaunces and fortunes, subiect to their iudiciall Astrologie. Let them gainsaie what they can, these reasons maie suffice to spie their iugglings, and to auoid their wiles. The birth

starre

starre of a man, it dependeth either vpon the time of his conception or begetting, or else vpon the time of his natiuitie or birth: but both are vncerteine vnto such, which holding in their hand an Astralobe, stand not by them that are a begetting, and them that are in childbearing. Againe, if the issue of things commonlie called (Lucke) depend vpon the starres, then shall the destinie of all such as haue one and the selfe same birthstarre, be alike: but euerie one that is well in his wits, will saie that this is starke false.

If good lucke depend vpon the starres, then shall obedience to Godward, depend vpon them too. For this is the proper cause of that. Furthermore, if the kind of death, and all manner of misfortunes depend vpon the starres, then shall sinnes depend vpon them too: which is horrible to be spoken. Seeing the case standeth so, I wish the wiser sort to be warned, that as it is meete to sette store by true and naturall Astrologie, which is verie profitable in our life, and a notable and excellent gifte of God: so to take heede and auoid these deceiuers, these Iacke iugglers, and common Couseners, which professe that they can certeinlie tell, by birthstarres, what good lucke, and what ill lucke, shall light vpon a man, or a woman in this life: speciallie, seeing that superstition is meruellous hurtfull to good manners, flat against honest and good lawes, and as it were a disgracing of God: who witnesseth, his owne selfe, that as a prosperous estate, and happie successe of all things, are the rewards of obedience: so misfortunes, and all kinde of discommodities and mischiefes are the punishments of sinne.

As for that which some bring in, going about to make the best of these mens madnesse: to wit, that the starres haue not a sure, a stedfast, & an vndoubted working: Againe, that starres doe gentlie incline or drawe to, and not roughlie compell: I saie so too, so that this inclination or bending be referred onelie to bodies, and com-

plexions of bodies, by their leaue: and not vnto the mindes & willes of men, which haue in them *τὴν προαιεσιμ*, that is, election or choice: which is an abilitie, not bound, but at libertie, whereby the will hauing great choice of things, taketh this and that, according as it is lead: as, to followe vertue, and auoid vice.

But this is little agreable to the goodlie and gaie promises of our Chaldeans, Egyptians, or Astrologians, who will haue their Art and cunning so firme, fast, and vnmoueable, as they dare boast, that nothing can be done, but according to the rule and appointment thereof. For, an inclination is not a necessarie cause of anie thing, speciallie in men, who maie be gouerned by the iudgement of the minde, euen contrarie to inclination, if it be euill. And, to hold my peace a while, there is nothing more foolish and vnfit, than certeinlie to conceiue the effect and full accomplishment of a thing, vpon a pæce of a cause, the same being of the basest order, & least force to bring forth an effect and full accomplishment.

Now, in that the Mathematicians can foreshew the Eclipses, and change of weather: this commeth to passe, because they depend vpon certeine causes, which causes, according to the ordinance of God, do neuer alter or varie. And these: to wit, change of weather dependeth vpon the inclination of starres, which inclination neuer deceiueth for the most part in things that lacke life. Wherefore as Eclipses stand vpon demonstration: so change of weather standeth vpon coniecture. It is far other wise in the reasonable abilitie of the minde, speciallie in the willes of men, which are indifferenlie inclined vnto contraries, as hath bene alreadie shewed.

Verse. 4.

4 And ye, fathers, prouoke not your children to vrrath, but bring them vp in instruction, and information of the Lord.

And ye, fathers, prouoke not your children to anger, but bring them vp in learning, & the rebuking (or feare) of the Lord.

This

This is the fourth specialtie, answerable to the former. For, as that required of children their obedience: so this asketh a dutie of parents, like in proportion and measure towards their children. And in the first place, the Apostle setteth downe, of what things fathers ought to take heede: secondlie, what they ought to do with their children. He giueth them warning, to beware in anie wise of too streight and sharpe handling, seasoned with no lone or gentlenesse. For hard handling, wherein appeareth no fatherlie loue or affection, hath manie inconveniences ioined with it. For, first of all, it maketh their children dizzards, dolts, blocke-heads, heauie-hearted, and dull of spirit. Secondlie, it breedeth hatred by little and little in their tender mindes, against their parents. Thirdlie, this hatred, which they haue continued, maketh place for stubbornesse and rebellion: so that, when thou wouldest win the m by gentlenes & faire meanes, the mischief being so far growne, thy labour is but lost. But where parents erecute their rule and power well ouer their children: there doth authoritie hold them in feare, & willingnesse to obeie: and kindnesse keepeth them in loue and readinesse to please. As therefore too much making, and as we saie, cockering of our children, is the next waie to make them sluggards, & wantons: so a wise bringing of them vp, & a right and orderlie vsing of them, maketh them quicke spirited, honest, & thriftie. Now, the apostle addeth, what parents ought to do with their children, and that briefly, when he saith: (But bring them vp in instruction, & information of the Lord.) Saint Paule in this place requireth three things of godlie parents. First, (Bringing of them vp,) which thing parents are bound to do to their children, by the lawe of nature. Secondlie, (Discipline or instruction,) wherby as their children maie be enured to the knowledge of goodlie & honest things, euen so they maie be made milde, gentle, & courteous: in so much that their wise conuersation and

honest behauing of themselves, shali turne in the end to the comfort and honour of their parents, and to the profite and commoditie of the Commonwealt.

For, παιδεία in Græke, Instruction in Latine, is a certeine abilitie of the minde, whereby a man is made friendlie to himselfe, and louing to others: which thing doubtlesse cannot come to passe, without honest bringing vp, and well instructing of them in the knowledge of things profitable and necessarie. Whereby it is, that this παιδεία or Instruction, doth signifie sometimes, by the figure Metonymia, the verie instructing it selfe.

Againe, because the skint of instruction is humanitie, therfore doth παιδεία or instruction, signifie other while, by the figure Prolepsis, humanitie it selfe also: that is to saie, a meeknes, & courtesie in maners, and a tractablenesse in a mans whole life. Thirddie, (Information of the Lord.) The olde Interpreter hath set downe *Rebuking in steede of Information, which is not well done. For the Græke word παιδεία, betokeneth in generall, such an information, wherby that is put into ones mind, which is needefull to be done.

The genitiue case, Domini, (of the Lord,) is in place of an Adiectiue. For the Apostles meaning is, that such things should be put into tender and young mindes, by dailie admonishments, as tend to true godlinesse, and to the feare of the Lord: besides this also, that they maie be dyaune to the learning of such arts and sciences, as they seeme to be most fit for by nature.

Nazianzenus writing to Eudoxus the Rhetorician, saith, it was an auncient lawe in Athens: yea, a verie good lawe, which gaue commandement, that so soone as children came to yeares of discretion, they should be put out to learne arts & sciences: which thing was done in this manner. There were brought & laid in open place, instruments or tooles belonging to euerie art & occupation: now fir, the youth of that countrie being brought thither, chose

euerie

*Or Chastisement:
The Latine copie hath *Correptio*, which I cannot more aptly Eng-lish.

euerie one for himselfe, such toles as serued that trade of life, wherein they most delighted: herebpon commandment was giuen by the magistrate, that they should learne that science and occupation, which they had taken themselves vnto, nature hauing giuen plaine pꝛofe thereof before. To this pertaineth that saying of the Poet: Tui nihil, &c.

That thing thou shalt not saie, or do,
Which Nature noddeth not vnto.

It is the parents charge therefore, diligentlie to marke and consider, for what trades of life their children seeme most fit. Let parents also themselves learne first of all hence, that God requireth earnestlie at their hands, to instruct their children, euen with their owne voice and information, in true religion. And let none thus thinke with himselfe, that to indue tender & young mindes with doctrines or lessons of godlinesse, belongeth to Churchmen, and Scholemasters onelie: but also, that it is the dutie of parents much moze to do this: who ought to solue the seeds of godlinesse in their childrens tender mindes, together with their milke.

Let children also learne, that it is their part, not onelie to obeie their parents, training them vp in godlinesse: but also to frame their manners & behauiours diligentlie to the rule of godlinesse. They therefore that thinke but so so of the studies & endeouours of godlinesse themselves, or cause others by their meanes, to neglect & passe little for instructing their children, euen in their young years, with all diligence in Christian religion, let them see to it, what answer they will make vnto our Lord Iesus Christ, who (by the holie mouth of Saint Paule) commendeth euen to children the studie and learning of the holie Scriptures.

Verses. 5. 6. & 7.

Ee. iij.

Ser-

Verses. 5, 6, & 7.

5 Seruants, be obedient vnto them that are your maisters: according to the flesh, vyth feare & trembling, in singlenesse of your hearts, as vnto Christ,
 6 Not vwith seruice to the eie, as men pleasers: but as the seruants of Christ, doing the will of God from the heart,
 7 With good vwill seruing the Lord, and not men.

Seruants obeie your maisters, according to the flesh, with feare and trembling, in simplicitie of your heart, as vnto Christ, not seruing so the eie as pleasing men, but as the seruants of Christ, doing the will of God from the heart, with good will, seruing the Lord, and not men.

As the Apostle commended before, vnto childezen, and fathers of families, duties answerable to their callings: so here he appointeth seruants their duties towards their maisters, according to the flesh. And although such kinde of seruice, as was vsed in Saint Pauls time among manie, is seldome scene among vs: yet notwithstanding, this precept of Saint Paule, belongeth to our men and maiden seruants. But the circumstances of this precept, are diligentlie to be considered.

For, first of all, he requireth at seruants hands, (Obedience with feare:) that is to saie, an obedience ioined with a carefull reuerence. Secondlie, his will is, that this obedience should proceed from (Singlenesse of heart:) which keepeth frowardnesse and hidden hatred out of possession. For, S. Pauls meaning is, that the heart should not disagree from outward obedience. Thirdlie, he setteth downe the cause, and the manner, when he saith, (As vnto Christ.) For, the Apostle in these words giveth vs this lesson, that seruants should haue an eie, in euerie thing, which they are about, to the will and commaundement of God. As therfore seruants owe obedience to their maisters, for Gods commandement sake: so they shall take heed, that they do nothing, for their bodilie maisters pleasure, against the commandement of God. Fourthlie, be-

cause

cause seruants are wont, for the most part, to serue to the eie, and not to the minde: therefore doth Saint Paule charge Christian seruants to doe their dueties with diligence in the presence of the Lord, Absque ὁφθαλμοδουλίᾳ, that is to saie, without (Eie-seruice,) and flattering fashion: thinking herevpon, that the Lord requireth at their hands, a seruice from the heart, with a good minde, and a good will.

Furthermoze, this place of the Apostle, doth most plainly disproue the errour of the Anabaptists & Libertines, who will haue (forsooth) among Christians, a certeine barbarous & brutish Anarchie, that none maie obeie other, but be all alike, chéeke by choule checkmate. For, they define Christian libertie amisse, in saieng: that it is a kind of manumission or setting fræ from all maner of seruice or bondage, as well tempoꝝall as ecclesiasticall: not knowing this, that Christian libertie consisteth in the spirit, and not in the flesh.

Againe, this place both teacheth, and also comforteth godlie seruants. It teacheth them verilie, that the state of life, wherein they liue, pleaseth God, if they behaue themselves according to the rule set downe before them by Saint Paule. It comforteth them also, which are kept vnder with a seruice somewhat hard and streight, whiles they, learning this lesson of Saint Paule, persuaue themselves, that they are not onelie subiect to the will of God: but also take this for a sure ground, that God counteth that done to himselfe, which is done with singlenesse to their maisters after the flesh. Let no seruant therefore, neither hee nor shee, shake off their yoke of seruice, vnlesse it maie lawefullie be brought to passe.

Verse. 8.

8 And knowe yee, that what-
soever good thing anie man
doth, that same shall he receiue.

*Knowing, that ouer one,
what good thing so euer hee
doth, shall receiue of the Lord*

*Which
signifieth
rebellion,
libertie, an
abolish-
ing or vt-
ter dis-
placing
of rule &
gouerne-
ment, &c.

of

of the Lord, whether hee bee *whether he bee bonde, or*
bond, or free. *free.*

Ruth. 2. 12

1. Sam. 26.

23.

2. Chro. 15.

7.

Psal 18. 20

Prou. 13. 21

Esaie. 1. 19

Esaie. 40.

10.

Esaie. 62.

11.

Esaie. 65. 6

7. 8. 9.

Iere. 31. 14

Tob. 4. 19.

Eccle. 11.

17.

Mat. 7. 11.

Psal. 62. 12

Heb. 11. 6.

Saint Paule addeth a confirmation or profe, taken from a well knowne speech vttered in Scripture. For God beateth much vpon this promise euerie where in the Scriptures, that he will remember our labour, and the worke of our hands, promising a large reward to all them that obzie his voice. Seruants therefore ought to haue an eie to this promise in their labours and handie works, making this full account, that God is true & iust in his promises, and that the reward promised for their obedience, is to be looked for from God.

But, because the Papists abuse shamefullie, these and such like sayings, concerning the rewards of good works, to the ouerthrowing of Gods truth touching free iustification: therefore I will brieftly declare, how these and such like sayings are to be vnderstood, according to the analogie, proportion, and rule of faith.

First of all we must knowe, that these and such like generall promises, are to bee applied vnto all men, but not after one and the selfe same manner. For, there are two sorts of men, according to whose diuersitie, the application of the promise must be made. For, some are godlie, that is to saie, bozne a new, and the children of God. Othersome are vngodlie, not bozne a new, and the children of wrath.

If thou wilt applie the sayings touching promises of rewards, to the latter sort of men, thou prouest nothing else thereby, but that they remaine the children of wrath, vnder wrath. For, they are able to doe nothing that can please God, although their workes beare an outward shew of speciall holinesse. For, this Oracle of the holie Ghost abideth alwaies sure and stedfast, Impossibile est placere Deo, sine fide: It is vnpossible to please God, without faith. So long therefore as men are void of

faith,

faith, they are like rotten trees, which can beare no fruit. So that it maie be concluded herebpon, euen by most manifest and sound p^{ro}ofe, that when God giueth the wicked, the reward due to their wo^{rk}s, hell and damnation shall be their recompense.

But if thou wilt applie the promises of reward to the former sort of men: to wit, the children of God, then must thou thinke vpon these points in thy mind, orderlie. First of all, thou shalt build vpon this, that the goodlie are deliuered from the rigour of the lawe, through Christ, as S. Paule saith: Christus redemit nos, &c. Christ hath redeemed vs from the curse of the lawe, beeing made a curse for vs. The condemning sentence therefore of the lawe, cannot hurt the children of God: that is to saie, the beleeuers. Secondlie thou shalt consider, that the beleeuer maie please God, by faith, and maie be an heire of euerlasting life. Thirdlie, thou shalt perswade thy selfe, that God doth not onelie require new obedience at the hands of the beleeuer: but also promisseth a reward: howbeit, not of dutie, for the worthinesse of the wo^{rk}e: but of his mere grace, for his fatherlie promise sake. Fourthlie, thou shalt make this reckoning, that wo^{rk}s done by faith, are witnesses of faith: and the effects of faith, most assured signes of their proper cause. Herebpon God is said to paie euerie man his reward, according to his wo^{rk}s: because wo^{rk}s are true evidences of faith, and the feare of the Lord.

Gal. 3. 13.

Gal. 4. 4. 5

Tit. 2. 14.

This solution or answer maie trimlie be made plainer, by a comparison betwene the heauenlie Father, and an earthlie Father. For, as an earthlie Father doth promise vnto his children, sometime a large inheritance, sometime a rich reward, &c. as the wages or reward for their wo^{rk}e, if they shew themselves dutifull and obedient, although they were not heires before by nature: euen so God the heauenlie Father, promisseth to his children, whom he loueth in Christ, euerlasting life, as the

ff.

reward

reward for their obedience shewed by faith. The promises of reward, being thus applied, stirre vp in the godlie an endeuour to obeie : besides that, they make nothing at all for profe of the Papists wicked doctrine.

Verse.9.

9 And ye maisters, doe the same things vnto them, putting awaie threatenings : & knowe that euen your maister is in heauen, neither is there respect of person with him.

And ye maisters doe ye the same things towards them, letting goe threatenings, knowing that euen your maister also is in heauen, and there is not any respect of person with him.

This is the last exhortation touching the seuerall duties of one to another, in their calling : and it answereth that which went next before. The Apostle requireth two things of maisters. The first is, (To do the same things vnto them :) to wit, vnto their seruants, that they keeping the right rule of proportion, maie shew to their seruants good will againe for their seruice. For, the Apostle doth not require in maisters, such and the like labours, such and the like diligence, such and the like submission, as he requireth in seruants : but a dutie answerable to their place and person.

Let the seruant therefore labour faithfullie, and let the maister againe on the other side, make much of his seruant, giue him his wages for his worke, & see that hee lacke nothing that is necessarie : all this must be done, (In Domino, In the Lord.) For this is the meaning of the Apostle, when he saith, (τὰ αὐτὰ, The same things,) to the intent, that a iust proportion of duetie might bee kept, betwene the maister, and the seruant. The second thing, which the Apostle requireth of maisters, is : (To put awaie threatning.) By which word of (Threatning,) he meaneth all manner of hard handling towardes their seruants.

To this exhortation he addeth a reason drawne from like matters, and saith: (And knowe, that euen your maister also is in heauen.) As if he should saie, There is no cause whie ye shuld ouercrowe your seruants, & think your selues iollie fellows, in respect of them, for your maistership sake: no, no. For, euen ye your selues haue a maister also in heauen, who can be with you to bring, notwithstanding your maistership, or the pouertie of your seruants, which are not things that he is lead by. For, there is no respect of person with him, as there is with wicked and vniust iudges: but according to the truth & vprightnesse of the cause, so he frameth his iudgement. For the Lord (saith S. Ambrose) is a righteous iudge, looking vpon the cause, and not eieng the person. The word (Person) in this place, doeth not signifie the substance, but the qualitie: that is to saie, whatsoever is regarded in iudgement, besides the truth of the cause.

These wordes therefore (Of respect of persons,) ought not to be wrested to a contrarie meaning. For, there is in them a comparison betwene God and men. Men (for the most part) giue iudgement after the things which they see with their eies, and which outwardlie appeare: they are moued with linage or birth, with riches, with kindred, and with friendshippe: againe, sometimes with hatred, with loue, and other affections: whereby it cometh to passe, that they overslipping the truth and equitie of the cause, giue wrong iudgement.

As for God, whose iudgement is right, and according to truth, he chaungeth not his righteous iudgement for the maisters sake, nor yet for the seruants sake: but he iudgeth according to the truth of the cause, not hauing anie regard to this or that person. For he followeth without stint, & incessantlie, this vnmoueable rule of iustice. For, he receiueth the repentant into fauor:

as for the vnrepentant and stubborne, he cannot awaie with them, they are outlawes.

Wherehence all godlie maisters haue to learne to humble themselues befoze God, who is their maister, as well as their seruants maister: and let them be mindfull, by his example, not to set their seruants at naught, because of their outward person: that is to saie, their vile & base estate: but rather to make more account of them. And whie? For, although the condition of seruants differ from that of maisters here on earth: yet notwithstanding, they haue all one maister in heauen, whome both of them ought to serue and obeie, as fello we-seruants.

Verſes. 10. &. 11.

10 Finallie, my brethren, bee strong in the Lord, and in the power of his might.

11 Put on the vvhole armour of God, that yee maie be able to stand against the assaults of the diuell.

Touching that which remaineth my brethren, be yee strong in the Lord, and in the power of his might, put yee on the whole armour of God, that yee maie be able to stand against the snares of the diuell.

THE Apostle returneth to a generall exhortation, where (after the doctrine of grace, after exhortations to vertues worthe of the Gospell, & after peculiar duties belonging to certeine seuerall degrees of men,) he calleth vpon all the godlie, vnder the name of the Ephesians, and exhorteth them to be strong in minde: taking vnto them such armour, as maie withstand the snares of the diuell: a verie mightie enimie doubtlesse, if we shall looke vpon his manifolde assaultes, his subtile underminings, his sundrie waies of laicng in waite, and our owne strength, which is but weaknesse: howbeit, a discomfited enimie, and not able to resist, if we beholde him, in whome resteth our whole power and

and valiantnesse. For, when we leane vpon him, with a steddie and sure confidence: it commeth to passe, that the Diuell, be he neuer so big, suffereth shipwracke himselfe, though he stirreth vp tempests, and raiseth stormes, to sinke the seruants of God.

In the Apostles words, the manner of exhortation is to be marked. He saith thus, (Be strong in the Lord, & in the power of his might.) First, there is signified vnto vs, by this manner of exhorting, that without the Lord, and without his mightie power, we can preuaile nothing at all, against so terrible and violent an enimie as the Diuell. Secondlie, that we being made members of the Lord, are also made strong by his strength, to resist Satan and his fierie weapons.

Of this strength we are then made partakers, when we trust to, and staie vpon our Lord Christ, with a liuelie confidence, when we are made the children of God, and the members of Christ: which is euident by these words of the Apostle, *Hæc est victoria, &c.* This is the victorie which ouercommeth the world, euen your faith. Therefore, that strength which maketh vs able to withstand Satan and the flesh, is not of nature, but of grace. And Christ is that strength, on whom wee laie fast hold by faith. Here to serueth that sayeng of Saint Paule, *Milita honestam militiam, &c.* Fight a good fight, hauing fait h and a good conscience, which some haue put awaie, & as concerning faith haue made shipwracke.

And although this strength commeth from the Lord: yea, the Lord himselfe is that strength: yet notwithstanding, when the Apostle exhorteth vs to (Be strong,) and to (Put on the whole armour of God,) he requireth our trauell and endeuour. It is necessarie therefore, that our will should runne actiuelie therewithall, and not onelie passiuelie. For, as we maie, if we will, cast off faith, and resist the holie spirit: so being conuerted and

1. Ioh. 5. 4.

1. Tim. 1.
18. 19.

2. Tim. 1.
6.

2. Tim. 1.
6.

1. Thes. 5.
19.

turned, we can keepe faith and the holie spirit by grace, and stirre by the gift of God in vs, as Saint Paule speaketh. For, the gift of God is a certaine quicke and liuelie flame as it were, in the hearts of beleeuers, which Sathan and the flesh can smother and choke vp: whiles we lie slugging & snorting in our necks. Wherefore, S. Pauls warning to Timothie is not in waste, where he saith: Stirre vp the gift of God which is in thee. This gift therefore must not be quenched and put out. To the same purpose also serueth that saieng of the Apostle to the Thessalonians, Quench not the spirit.

It is the part of a Christian man therefore to walke warilie, and carefullie before his God: and euermore to take heede, that he lose not the gifte, which he hath receiued by grace, through his owne slothfulnesse and idlenesse. To this belong all exercises of godlinesse, all exhortations of godlie Shepheards, and the whole discipline of the Church. For, these are certaine belloves, as it were, which doe quicken and raise vp the flame kindeled in vs from aboue, by Gods good grace.

1. Pet. 5. 8.

Moreover, this place of Saint Paule doeth teach all the godlie, that they are set in a verie hot and heauie skirmish, where they must fight it out, euerie one in his standing: looking for no truce, because there is none to be graunted. For, our aduersarie is allwaies harnessed, weaponed, and keeping the field. And indeede (as Saint Peter saith) He neuer resteth raunging vp and downe, roaring (like a Lionesse that hath lost her whelpes,) and seeketh whom he may deuoure. This doth he one while by offering open violence, another while by craftie laising in waite.

For, when he putteth men in the head, to cast from them, as a thing of naught, the doctrine of God: when he bringeth in a traine of most filthie manners, flatte against the lawe of God: when he filleth all places with offenses

offences, and slaughters: then offereth he open violence, and professeth himselfe the sworne enimie of Christ. But when he disguiseth himselfe into an angel of light, and putteth vpon vices the vizards of vertues: when he giueth superstition a counterfaite face of holinesse: when he dealeth in this wise, then he lieth in waite craftilie to catch vs. To them therefore, which are not furnished with the whole armour of God, the diuell is moze terrible, furious, violent, and pꛑuailing.

What shall we gather by this? Seeing the life of a Christian in this world, is a certeine spirituall warfare and that against so mightie an enimie: it is meete verelie, that we be like to, and also plate the part of valiant hearted souldiers, whom swelling, surfetting, or sleeping make not slouthfull & heauie-headed, being to seeke in the time of most neede: but alwaies prouided and prepared at the pinch, readie to fight with their enemies, hand to hand: least they should be sette vpon, and ouerrunne at vnwares. Thus if we doe, we need doubt no daunger. For, when the Apostle addeth these wordes, (That ye maie be able to stand against the assaults of the diuell,) he meaneth, that we shall overcome, and get the victorie, if we holding fast the armour, which God reacheth out and giueth vs, shall fight stoutlie vnder Christs banner, hauing full confidence in him.

The rightest waie to overcome this inuisible enimie, is, if thou begin with thine inward and household enimie, to tame him, & bring him vnder. This enimie is the flesh, against whom the spirit maketh batell. For the flesh tempteth vs with nothing, but that fleshlie thing, which beareth rule in vs: & thither she bendeth her full force, whither she seeth men inclined of their owne accord. And so the flesh turneth our owne weaknesse, to the weapons of her wickednesse, & useth the disease of our owne flesh against our selues: that is to saie, setteth vpon vs with our owne affections,

affections, lusts, and desires, as it were with warlike engines.

In his e-
leuenth
question
to *Antio-
chus*.

But if anie one demand, why God giueth the Diuell leaue to haunt and laie such hard hold at mankind, in this manner? Athanasius answereth in these words: That they (saith he) which loue God, maie bee made manifest: and they that are giuen to vaine pleasures maie be turned off, and put awaie. For, if there were no enemies to make warre, how should the valiant souldiers of a king be tried? To them therefore that loue God, the Diuell is made the cause of victorie, of their crowne or garland, of their reward and triumph. Thus farre Athanasius. But I aunswere in a word, that it is Gods decre and appointment, to haue all his childezen made like vnto his sonne, in the crosse and persecution, whom his purpose was long agoe, to glorifie with his sonne.

Verse. 12.

12 For, we wrestle not against flesh and bloud, but against principalities, and against powers, & against the worldlie gouernors, the princes of the darknesse of this world, against spirituall wickednesse, which are in the high places.

Because our wrestling is not against flesh and bloud, but against principalities (or rules,) against powers, against the worldlie gouernours of the darknesse of this world, against spirituall wickednesse, in heauenlie places.

This is a reason of the exhortation, drawne from the greatnesse of the daunger. For, after he hath set forth the fearefull power of a fearefull enimie, he stirreth vp the Ephesians to the greater watchfulnesse, least they should suffer themselves to be ouerrunne of so craftie and mightie an enimie. For, the Apostle declareth and laieth open before our eyes, the forces of our enemies to this ende: that thereby he might make vs the more

readie

readie and couragious to fight. Now, in that the Apostle saith, (We wrestle not against flesh and bloud,) he doth not denie that we must haue a skirmishing against men, and our owne flesh: but he speaketh by waye of comparison, as if he should saie thus: If we looke vpon the spirituall enemies, whom we haue haunting vs, that skirmishing shall be accounted no fight, which is betwene vs and flesh and bloud.

By this manner of speech therefore, the greatnesse of the daunger, the kinde of the battell, and the qualitie of the enemies, are signified and meant. Our enemies are not flesh and bloud: therefore our enemies are spirituall. The battell which we must abide, is spirituall, doubtfull, and daungerous: therefore spirituall weapons are required, as S. Paule also putteth vs in minde, saieing: Non sunt carnalia, &c. The weapons of our warrefare, are not carnall; but mightie through God: that is to saie, spirituall.

2. Co. 10. 4

Now, when the Apostle calleth our enemies, (Principalities, powers, &c.) he doth not reckon by degrees or orders and degrees of diuels: but he describeth the power of those same enemies, by sundrie names. For, when he calleth diuels, by the name of *ἀρχαί*, that is to saie, (Principalities) and Empires, he doeth not onelie admonish vs, that they are not enemies lightlie to be set by, as though they were not able to make any power, or had not in them strength to resist: but he also requirerh vs, to shake off their yoke, and cast it from vs: which we then doe, when we besie and forsake them, by faith and trust in Christ. For, they beare rule ouer none, but such, as of their owne accord, put their neckes vnder the yoke, and are content to weare it. For, principallitie and subiection are correlative: that is to saie, things of such a qualitie, that where the one is, the other must be.

Againe, when the Apostle calleth diuels *ἀντιπαρθενοί*:

Eg.

that

that is to saie, (Powers,) by which hee significth, a right in ruling: which diuels execute and put in bre ouer men, for sinnes sake, and that by Gods iust iudgment. By this name therefore we are put in minde, to flie from all and euerie sinne, as being deliuered from sinne by and throught Christ, least the diuell make claime to his right, and get rule ouer vs againe.

The name which followeth next, is *κοσμοκράτορες*: that is to saie, rulers of the world: which significth, that diuels haue the ouersight and dealing in euill deedes onelie, and that they hold them vnder their yoke, which are intangled & caught with the baits of worldlie desires. For this word (World) doth not signifie in this place, this goodlie frame and compasse, created of God, and furnished with store of all things, which God alone fashioned and made of his goodnesse for man to liue in: but it significth worldlie minded men, sleeping in sinne, and the verie sinnes themselues: as plainlie is proued by the exposition following, when he defineth the world to be darknesse. Now, it is commonlie knowne, that by darknesse, the ignorance of God, and anie other sinne whatsoever, is meant. As therefore Christ ruleth and gouerneth them, which are light: so the diuell pricketh forward, and throweth headlong into all mischiefe and villanie, those that are darknesse.

Lastlie, when Saint Paule addeth these words: (Against spirituall wickednesses, which are in the high places,) he giueth vs thereby to note, the nature of our enemies. For, they are spirituall enemies. Thereby also he sheweth vs, that they are swift and inuisible: by the former we are willed to take heed, because the daunger is great: by the latter to beware, because the snares and assaults are secret. For, when our enemies are inuisible, they are about our ouerthrowe, euen then, when we doe least of all thinke it. We ought therefore to be precise and warie, least we be set vpon,

scener

soner than wee thinke.

Whereunto serueth the word (Wickednesse,) whereby, as the endeavour and order of diuels to deceiue is signified: so are the gobbie warned, continuallie to watch and ward against so wicked and mischieuous an enimie, who will take no conditions of truce, nor enter into any league, vnlesse we yelde by our selues wholie vnto his power and rule, renouncing the faith of Christ. Touching that which is added: to wit, (to the high or heauenlie places:) it is diuerslie expounded. Saint Ambrose vnderstandeth the firmament of the world by high or heauenlie places: other some vnderstand thereby, this darke and millicie aier: other vnderstand by it, heauenlie things: for which saie they) is all this fighting and skirmishing. For, this battell is taken in hand, not about the kingdomes of the world, but about heauenlie things. And surely, although the matter be so indeed: yet notwithstanding, the plainer meaning is this: to wit, that the place is noted from whence our enemies shall lay load at vs. For, they set vpon vs from aloft, & are euen vpon our neckes: in such sort, that they neuer rest from trieng of wasteries, no not the twinkling of an eye. And his therfore wherto serueth it: Cam to put vs in mind; how doubtfull & dangerous an encounter it is, to come out, & wage battell with such an enimie, who can, euen by the nature of his place easilie set vpon vs, some beate with vs vnderfoote, & dispatch vs with the turning of an hand.

Verse. 13.

13. For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.

Take vnto you therefore the whole armour of God, that ye may be able to resist in the euill day, and stand fast, when all things are finished.

This is a conclusion and repetition of the proposition, which is entered in this manner. The enemies

Ex. u.

of

of the Church are mightie and malicious: therefore it is
 meete, that Christians, being furnished with the whole
 armour, or complet harnesse of God, set themselves a-
 gainst their enemies: at this time speciallie, when all
 things are full of doubts, troubles, and dangers. For, the
 Apostle calleth the whole time of skirmishing, by the
 name of (The euill daie:) which indeed is not euill of
 it selfe, or by nature: but it is called euill, in respect of
 the troubles and dangers which then doe chaunce. The
 reason of the proposition rehearsed, is verie full of com-
 fort. For, it promisseth, that the children of God shall
 certeinlie haue the victorie, if so be they hold out, and
 abide the brunts stoutlie, vnder the banner of Christ.
 For, when the Apostle saith, (And hauing finished all
 things, stand fast,) he requireth labour in skirmishing,
 without wearinesse, and a continuall constancie, euen
 till the encounter be done: that is to saie, euen to the end
 of this fraile life, after which shall followe a glorious tri-
 umph ouer our enemies.

Iob. 7. 1. 2.

Out of this place of Saint Paule, our Auncients seeme
 to haue taken the difference of the Church, calling one,
 The Church militant: the other, The Church trium-
 phant: not that they are two sundrie Churches: but be-
 cause of the condition of the citizens of the same Church.
 For, whiles we are in this life, our whole life is a kinde
 of warfare against the flesh, the world, and the diuell.
 To this pertaineth that saying of Iob, Militia est vita no-
 stra super terram, Our life is a warfare vpon earth. But
 when we shall depart out of this life, we shall be parta-
 kers of Christs triumph, so that we shall be no more in
 daunger of Satrans deadly shot.

Verse. 14.

14 Stand therefore, and your
 loines girt about with veritie.

*Stand therefore, and your loines
 girded about with truth.*

How

Now folloiweth a declaration of the armour of God, which Saint Paule would haue vs weare, against the snares and assaults of the diuell: wherein (by the figures Hypotyposis, and Metaphors, he describeth the spirituall armour of our mindes, making an allusion to the armour of the souldiers of this world. And first of all, the Apostle will haue vs gird vp our loines with truth. What this should meane, shall soon appeare, when the Metaphore is made more plaine. For, as the loines, wherein the speciall power & strength of the bodie doth lie, are girt vp with a girdle, least the souldier in fighting should fall and miscarrie: so the minde must be made steddie & fast, with the truth of God, least the diuell late vs along the more easilie, and slay vs the sooner, when he findeth vs doubtfull, wauering, and inconstant.

Let the minde therfore of a Christian souldier, whiles he is in this hot skirmish, bee first of all perswaded of Gods truth. Vereto serueth that sayeng of our Lord in the Gospell: Sint lumbi vestri, &c. Let your loines bee girded about, & your lights burning. This speech of our Saviour Christ, requireth as well constancie in doctrine, as also innocencie in manners. And Saint Peter saith, Praecincti lumbis, &c. Wherefore, gird vp the loines of your minde: be sober, and trust perfectlie on the grace that is brought vnto you, by the the reuelation of Iesus Christ.

Luke. 12.

35.

1. Pet. 1. 13

Verse. 14.

14 And hauing on the brest
plate of righteousness.

*Wearing on the brest plate of
righteousnesse.*

Here the brest is defended. For, as the brest plate defendeth the brest of a worldlie souldier, so innocencie of life, or righteousness, defendeth a mans minde, and so harnesseth it, that the weapons of the diuell haue no

Eg. 19.

power

power to pearse vnto the heart, and to quench the religion of Christ, there abiding.

Verse. 15.

15 And your feet shod with *Your feet shod with the preparation of the Gospell of peace.*
the preparation of the Gospell of peace.

As souldiers defend their feet, to the end they maie bee safe, when they are going to battell: so it behoueth Christian souldiers to be shod with the Gospell: to the intent they maie holde out stoutlie in skirmish, not being once harmed. For this worde (Preparation,) the Greekes vse, *ετοιμασία*, whereby is signified a certeine readinesse and charifulnesse, wherewith the faithfull doe embrace the Gospell of peace. The Genitiue case (Pacis, of peace) hath the place of an Epitheton, or Adiectiue: and vnder the name of (Peace,) the fruit of the Gospell is meant. For, the Gospell is a proclamation touching the attonement and reconciliation betwene God & vs.

Verse. 16.

16 Aboue all, take the shield *Aboue all things, taking vnto you the shield of faith, wherewith ye maie be able to put out all the darts of the wicked.*
of faith, vtherewith yee maie quench all the fierie darts of the wicked.

As the whole bodie is defended and saued with the shield, that it maie be kept safe from bloines, and wounds: so an ardent and vndoubted faith keepeth and defendeth the minde euerie where from hauing hurt. And as the shield is held out, to beare off the darts & strokes of our enimies weapons: so a true faith ought to be set against all kinde of temptations. Touching this matter, there are more examples rehearsed in the Epistle to the Hebrewes. The Apostle calleth deadlie darts, (Fierie darts: by the figure Metalepsi.) For he alludeth to the fashion

fashion and dealing of warriours, who in olde time, besmeared the heads of their dartes with poison, that the bodies of the wounded might so bee inflamed, as that it should not be possible to heale them, and make them sound againe.

Verse. 17.

17 And take the helmet of *And take the helmet of health,*
saluation. *(or saluation.)*

As the head being defended with an helmet, is safe: so hope of saluation to come, must be set flat against euerie assault of the diuell. For, from this hope springeth most abundant comfort in all aduersities. It is called (The helmet of saluation,) by the figure Metonymia: to wit, because it saueth harmelesse. This helmet of saluation, our Apostle calleth by the name of hope, in his Epistle to the Thessalonians,

*1. Thes. 5.
8.*

Verse. 17.

17 And the sword of the spi- *And the sword of the spirit, which*
rit, vvhich is the vword of God. *is Gods word.*

Thus farre the Apostle hath armed a Christian sou-
dier, with those weapons and harnesse, wherewith hee maie safelie withstand the assaults of the diuell. Now he deliuereth him in hand a sword, with the which hee maie set vpon his enimie, and drine him backe. And because the enimie is spirituall, it is conuenient, that the sword also be spirituall, wherewith hee maie be put to flight: euen the same sword, which the Lorde himselfe smote Satan withall, and made him take his heeles, when he presumed to tempt and encounter with Christ. This is the sword of the Lordes owne mouth, wherewith hee

*Math. 4. 1
2. 3, &c.*

saueth

saith the vngodlie. For, so often as we giue the diuell the foile, by the word of the Lord, he is laid along with the sword of the Lords owne mouth.

But haere must be had haere, leaſt we be entangled in the error of the Papists, & embrace the letter for the spirit. For, the words of the Apostle are not meant of anie forcefull rehearſall of words, or of the caſt of coniuring, ſpoken & done according to the words ſpecified (as though there were ſome forceableneſſe in the ſound of the words, beſides that which it hath by the ordinance & appointment of God:) neither are they meant of the writing of the words, and the hanging of them about our necke: (as they thought, the beginning of Saint Iohns Goſpell, written in ſine parchment, and hanged about ones necke, to be the ſame ſword of the ſpirit, which S. Paule ſpeaketh of in this place.) But the word of God, then: yea, euen then, is the ſpiritual ſword, when it is forceable in vs by faith, and when it is written in the tables of our heart, by the ſpirit of God. For then in deede this ſword is fit, and ſerueth well, for the defacing and diſpatching of our aduerſarie the diuell.

Wherehenie it appeareth, how cruell a tyrant Antichriſt of Rome is, who beſtirres him all that he maie, to take from Gods people this ſword of the ſpirit: not onlie by falſifying & wreſting the Scripture to a contrarie and vnnaturall meaning: but alſo by making lawes, that it ſhould not be ſet forth in a common and knowne tongue, for the behoofe of Gods Church, that euerie one might read and vnderſtand it.

Verſe. 18.

18 And praie alwaies, with all manner praier, and ſupplication, in the ſpirit: and watch therevnto with all perfeuerance and ſupplication for all Saints, and for me.

Praeing alwaies in ſpirit, with all manner of praier and ſupplication: and watching to this end, with all continuance (or inſtance) and ſupplication, for all Saints, and for me.

The

The Apostle hauing furnished the Christian souldier, with double armour, bringeth him vnto his Captaine, to march stoutlie and manfullie vnder his banner: and if the skirmish bee too daungerous, to flie for succour vnto his Captaine, least he be ouertroden of his mightie and strong enimie. For, by praier we come to Christ our Captaine: provided alwaies, that this praier be not a babbling with the lips: but a lifting vp of the heart in faith vnto God, ioined with a deuout sound of the mouth, all being done with a sure trust, and confidence in Christ our mediator.

Now, what it is to praie in spirit, Saint Ambrose sheweth by a verie trimme antithesis or opposition, in these words: Hoc est ergo, &c. This is therefore to praie alwaies in spirit, euen to make our prayers vnto God, with a cleane conscience, and an vpright faith. For, hee praieeth in the flesh, which praieeth with a defiled mind. Thus farre hee.

As for that which is added: to wit, (For all Saints, & for me,) it serueth to this end, that the endeavour of succouring and assisting one another in this spirituall warfare, might bee commended vnto vs. For, we ought to vse these two weapons: namelie, (The sword of the spirit,) and (Prayer,) not onelie in defence of our selues: but also for the helping and aiding of others, speciallie, when we see them in danger. And although we must praie for all men: yet notwithstanding, we must haue principall care and regard to the Saints: that is to saie, to them that are ioined with vs by faith and loue, being in daede members of one, and the same mysticall bodie, as well as we.

Touching the words of the Apostle last set downe: (And for me,) they put the godlie in minde of their dutie: which is, to praie continuallie for the ministers of Gods word, and for the preservation and maintenance of their ministerie.

Verſes, 19. & 20.

19 That vtterance maie bee
giuen vnto me, that I maie o-
pen my mouth boldlie, to pub-
liſh the ſecret of the Goſpell,
20 Whereof I am the Ambaſ-
ſadour in bonds, that therein
I maie ſpeake boldlie, as I
ought to ſpeake.

*That ſpeech maie be giuen me,
in the opening of my mouth,
with boldneſſe, that I maie vt-
ter (or declare) the myſterie of
the Goſpell, whereof I beare
ambaffage in chaines, that I
maie behaue my ſelfe boldlie
therein, as it becommeth me to
ſpeake.*

The cauſes whie Saint Paule deſireth the Ephesians to
praie for him, are ſet downe, & they are three in num-
ber. The firſt, (That he might open his mouth boldlie:)
that is to ſaie, that a conſtant mind might be giuen vnto
him, whereby to confeſſe and profeſſe the doctrine of the
Goſpell, without feare, before the whole world. For, he
calleth the opening of the mouth, a free confeſſion of doc-
trine, ſimple, plaine, cleere, without diſſembling, counter-
feiting, and cauilling, without feare, and doubting to
diſpleaſe, which often times doth ſo ſhut vp and make ſaſt
the mouthes of a great manie, as they remember not,
that it is the ambaffage of Chriſt Ieſus, which they haue
in charge.

Here all the godlie, and ſpeciallie the miniſters of
Gods word, are admoniſhed, what boldneſſe of confeſſion
ought to be in them: to wit, that no feare, no heauineſſe,
no threatenings, no torments make them giue ouer:
but that they maie teach and preach the Goſpell with a
courage.

The ſecond cauſe is, (That I ſhould publiſh the
ſecret of the Goſpell.) For, this is peculiar to Paule,
and the miniſters of the word, that by preaching, euen
with their owne voice, they ſhould publiſh the ſecret of
the Goſpell. This place therefore is at defiance with
the Anabaptiſts, who contemning the worde vttered by
voice, looke for reuelations, viſions, inspirations, and
I wot not what. But what is that which is added.

(Whereof

(Whereof I am the Ambassadour?) Saint Paule was the Ambassadour of God, sent vnto men, to shewe vnto them the Gospell: that is to saie, the will of the heauenlie Father, touching the obtaining of saluation free lie, by trusting & beleueing in his sonne. But doubtlesse, so great was the vnthankfulnesse of them, to whome the Apostle was sent, that they threw him in prison, and clapt fetters on his heeles. Let them therefore, whatsoeuer, or how manie so euer they be, which preach and teach the word of God true lie, and sincerelie, make full account to taste as sowre sawce.

The third cause is, (That therein I might speake holdlie, as I ought to speake:) that is to saie, that I maie not onelie publish the Gospell, but also behaue my selfe in such sort, as that I maie walke worthy so high a calling. Wherehence the ministers of the Gospell haue to learne, with how great reuerence, and with how great loue and endeouour, the word of God is to be handeled: not as olde wiues tales, but euen as the ambassage of the omnipotent King of heauen: from which ambassage, either to take awaie, or put to anie thing, the will of God not warranting them therein, it is a hainous trespasse, I tell you.

Verfes. 21. & 22.

21 But that yee maie also knowe mine affaires, & vwhat I doe, Tychicus my deere brother, and faithfull minister in the Lord, shall shew you of all things,

22 Whom I haue sent vnto you for the same purpose, that ye might knowe mine affaires, and that yee might comfort your hearts.

And that yee maie also knowe, what things are about mee, (or what case I am in), and what I doe, Tychicus my beloved brother, and faithfull minister in the Lord, shall make all things knowne vnto you, whom I haue sent vnto you euen for this purpose, that ye might knowe our state, & that he might comfort your hearts.

The Apostle having treated thus farre of the doctrine and manners of Christians, now he putteth them in minde, in what case he is : and that the Ephesians might knowe the certeintie of all things about him, he telleth them, that he hath sent Tychicus to them : a man, whom he commendeth for his religion, and faithfulness in his office: that they might beleue his message when he came. He setteth downe two causes, whie he sent Tychicus. The first is that, whereof we haue spoken alreadie : to wit, that the Ephesians might bee put out of doubt, by his report, what was become of him at Rome. The second is, that he might comfort the Ephesians, least they should bee discouraged, and growe out of heart, for the imprisonment and bonds sake of their teacher and preacher.

Now, whereas the Apostle calleth Tychicus, a man nothing like him, either in gifts, degrees of worthinesse, or other trauels, by the name of (Brother :) it ought to beate downe the proude spirits of Papists, which challenge vnto themselves, a haucie and statelie kinde of rule ouer the Church of God. The diuersitie of their gifts (I graunt) is great, and the manner of their callings is vnlike : but yet Saint Paule knewe not what this proude and loftie lordlinesse meant : and as for the true and pure Church of God, she was farre to seeke in such matters.

Verse. 22.

22 Peace bee vvith the brethren, & loue, with faith, from God the Father, and from the Lord Iesus Christ.

Peace be to the brethren, and loue, with faith, from God the Father, and the Lord Iesus Christ.

The Apostle endeth his Epistle with a well wishing, according to his accustomed manner. By this worde (Peace,) he vnderstandeth concord, which is the effect of mutuall loue : both proceed from faith.

Verse.

Verse. 23.

23 Grace be vvith all them, *Grace bee with all them, that*
 vvhich loue our Lord Iesus *loue our Lord Iesus Christ with*
 Christ, to their immortalitie. *sinceritie (or purenesse.)*
 Amen.

The Apostle wisheth the fauour of God vnto all
 Christians, whom he hath marked with his owne
 marke. For, they are Christians, which loue
 the Lord Iesus Christ sincerelie and vnfai-
 nedlie: this loue appeareth in faith
 and obedience to his word,
 which God graunt vnto
 vs all, Amen.

Rom. 16. 27.

Μόνω σοφῶ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ἡ δόξα
 ἕως τοῦ αἰῶνος.

To God onelie wise, be praise through Iesus
 Christ for euer.

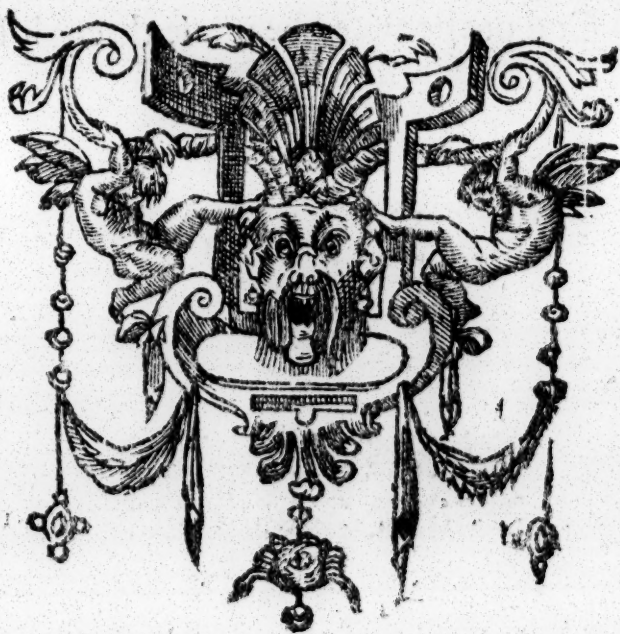
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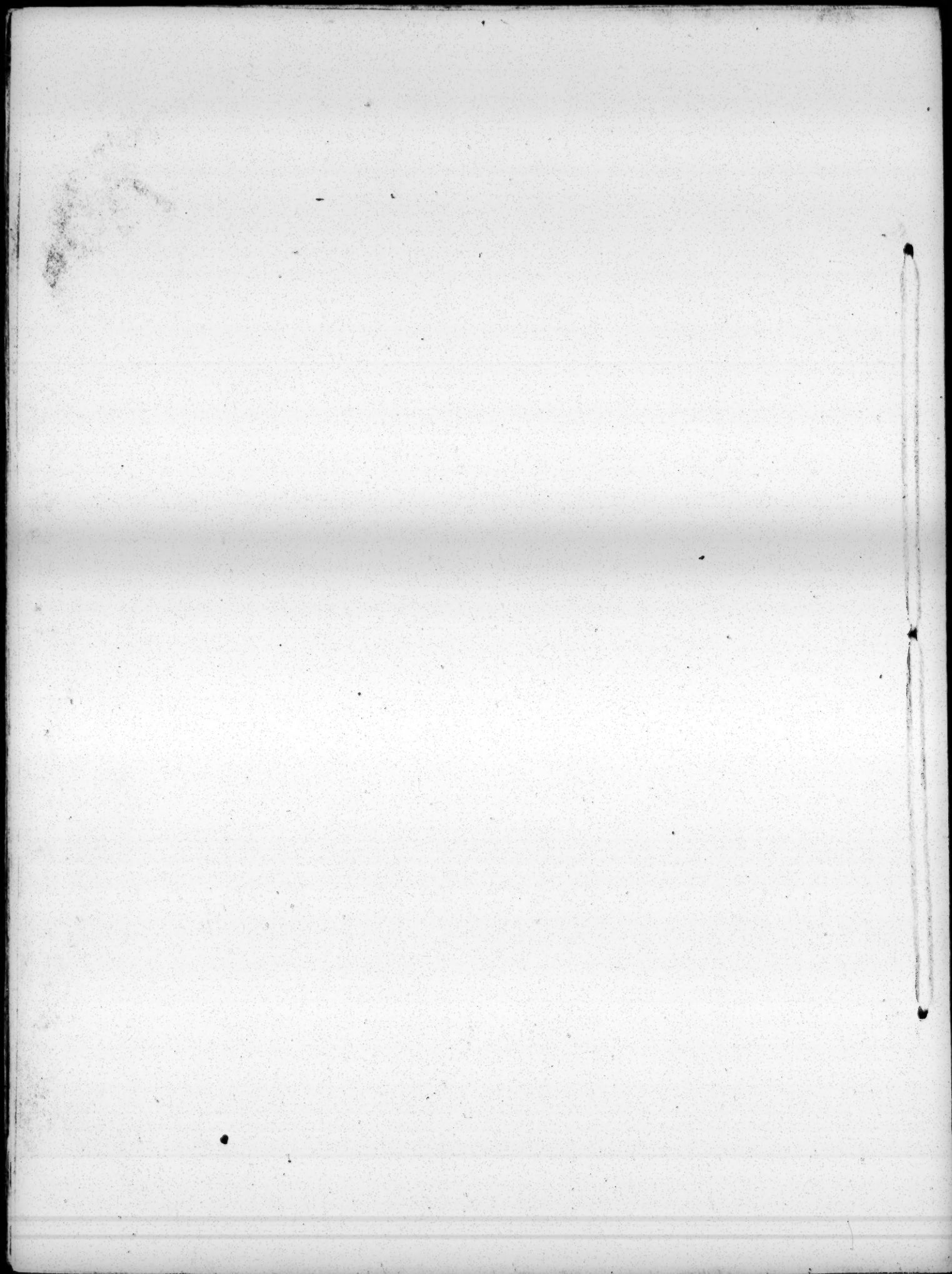
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